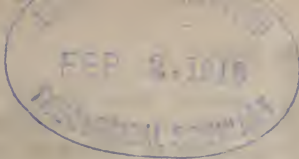




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THE

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To the Editor of the American Baptist Magazine.

Dear Sir,

By a formal request of the Minister's Meeting in the vicinity where I reside, I send you the subjoined essay for insertion in your useful publication. It is hardly necessary to remark, that the essay was written without the least design or expectation of having it published.

Yours truly, K.

METHOD OF FORMING AN ABSTRACT OF THE DOCTRINES OF THE BIBLE.

It is not my design in the present essay, to give a summary of scripture doctrine, but to present a succinct view of what I conceive to be the proper method of forming such a summary.

Observations to show the importance of ministers' having an abstract of the doctrines of the Bible are unnecessary. Every person who has had the least experience in preaching the gospel, or in expounding the word of God, must be aware of its utility. Indeed, he must have felt his need of having something of this kind to guide his expositions, to prevent his advancing erroneous sentiments, and to enable him to avoid deducing from detached portions of scripture, opposite and contradictory doctrines.

The ultimate object of all theological research should be to obtain "the mind of the Spirit," or, to gain a knowledge of the

great principles or doctrines revealed in the Book of God. To secure this object, different methods have been adopted by theologians, in different ages, and in different countries. It would be deviating from my present design to enter into a minute detail of these methods. Suffice it to say, that in former times, it was a very common thing for the theologian *first* to study systems of divinity till he had firmly established his religious principles and sentiments, and *then* to read the Bible to find proof of what he had already adopted as matter of belief. But nothing could be more defective or preposterous than such a method; and nothing more deleterious to the cause of truth. Such a course is certainly a very prolific source of error and delusion. It is, in fact, one of the most effectual means which could be used, of perpetuating the end-

less jargon of enigma, legerdemain, and unmeaning farago, which has so lamentably blended itself with christian doctrine.

But happily for the interest of religion, this method has, of late, been reversed, and men are beginning to study the scriptures *for themselves*, and nobly venturing to build their own systems of divinity. This is the method which I am about to recommend. It is a method which cannot fail of being attended with the most happy consequences. All who seriously reflect on the subject must acknowledge it to be the only way, in which the theologian can reasonably hope to gain a true and thorough knowledge of what the scriptures contain. It is true, this method will require more labour and research than would be necessary if we should adopt a system already prepared to our hands; and, on this account, it may, perhaps, at first view, appear difficult and discouraging. But if a man, in commencing this work, have a general acquaintance with the scriptures in his vernacular tongue, a good knowledge of the laws of interpretation, and, perhaps, a tolerable acquaintance with the languages in which the scriptures were originally written, these seeming difficulties will, in a measure, vanish, the discouragement be removed, and the method appear, not only the most *sure*, but the most easy and direct way of obtaining the end in view. And besides, this very study and research into the sacred oracles will be of incalculable advantage to the theologian himself, as it must tend, in a high degree, to improve his mind in spiritual and divine knowledge. The labour, therefore, attending this method, so far from being an argument against it, is, in fact, a strong argument in its favour.

With the knowledge specified above, and the subsidiary advan-

tages derived from history and general science, the theologian will be able to determine what passages are pertinent to any particular subject taught in the Bible. He may then begin with the most prominent subjects, and from them proceed, in regular gradation, to those which are more obscure and intricate. On each topick let him collate the most plain and unequivocal passages, and, from them taken in connexion, let him deduce the most obvious doctrine which they contain; and let all other passages be explained in accordance with this doctrine.

If the doctrine thus deduced, contradict or militate against his former opinions, he will do well to reflect that the object of his present inquiry is not to establish preconceived opinions, but to learn what the Holy Ghost teaches, and consequently to determine what doctrines the scriptures warrant him in believing. This being decided, he must renounce even his darling sentiments, if they will not bear the great test, "the Law and the Testimony."

But this theory will be more clearly illustrated by proper examples.

Thus, the subject relative to the Supreme Being occupies a very conspicuous place in the Bible. Of course, it will be proper for the theologian to inquire,

First, what may be known from scripture concerning God? We are told that "what may be known concerning God is manifest," that "the heavens declare his glory, and the firmament showeth his handy work;" so "we are without excuse, if by the things that are made, we do not clearly perceive and understand his eternal power and Godhead." Here he perceives that the scriptures intimate that the existence of God, and some of his essential and glorious perfections may be inferred from the works of creation and

providence. If he desire more light upon the subject than the works of nature afford, let him again open the sacred volume, and he will find written, "God is a Spirit." This is an unequivocal assertion predicating spirituality of the divine nature. The truth here asserted is corroborated in various other passages. "No man hath seen God at any time." And why have they not seen him?—The answer is plain; God is a Spirit, and a spirit is necessarily invisible. Again, "Ye have neither heard his voice at any time, nor seen his shape:" And why? Because a spirit hath not voice, or flesh, or bones, or shape. (John iv. 24—i. 18—v. 37.) From these and numerous other passages which might be adduced, it obviously appears, that the *Spirituality of the Deity is a doctrine of the Scriptures*, and may be received as an article of belief. Hence, all those passages, which ascribe to him materiality, or any of the corporeal properties or qualities, must be tropically understood.

He may further consult his Bible, and read: "Hear, O Israel, the Lord our God is one Lord." "God is one." "I am the Lord, and there is none else, there is no God beside me." (Deut. vi. 4—Gal. iii. 20—Isaiah xlv. 5.) In these passages, the Unity of God is unequivocally asserted, and not only his Unity, but also that he is God alone. Of course this important doctrine may be received as an article of belief, viz. *God is one, and besides him there is no God*. Hence, the whole system of heathen Polytheism is, at once, overthrown.

Again he may open his Bible and find written: "For I lift my hand to heaven, and say, I live forever." "I am Alpha and Omega," "the first and the last," "the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the

Almighty." "The eternal God is thy refuge." "Unto the King eternal," &c. (Deut. xxxii. 40—Rev. i. 8, 11—et passim.) From these passages, he may deduce this doctrine, viz. *God is eternal, he liveth forever and ever*.

Let him in the next place, open and read, "I am the Lord, I change not." And again, "Thou, Lord, hast laid the foundations of the earth; and the heavens are the work of thy hands; they shall perish, but thou remainest; they shall be changed, but thou art the same." "With the Father of lights is no variableness, neither shadow of turning." (Matt. iii. 6—Heb. i. 10, 11, 12—James i. 17.) From these passages, he may deduce this doctrine,—*God is absolutely immutable*. Hence, all passages that ascribe change to the Supreme Being, must be construed in a figurative sense.

Again, he may open his Bible and find written, "I am the Almighty God." "I have strength." "Twice have I heard this, that power belongeth unto God." "With God all things are possible." "With God nothing shall be impossible." "In the Lord Jehovah is everlasting strength." "The Lord God Omnipotent reigneth." (Gen. xvii. 1—Prov. viii. 14—Psl. lxvii. 11—Matt. xix. 26—Luke i. 37—Isa. xxvi. 4.—Rev. xix. 6.) These passages unequivocally teach this doctrine, viz. *God is Omnipotent*.

Again he may unfold the sacred pages, and read, "Who is like unto thee, O Lord, glorious in holiness." "Holy, holy, holy is the Lord of hosts." "Holy and reverend is his name." "The Lord God hath sworn by his holiness." "Rejoice in the Lord, ye righteous, and give thanks at the remembrance of his holiness." (Exod. xv. 11.—Isa. vi. 3.—Psl. iii. 9—Amos iv. 2—Psl. xcvi. 12.)

In these passages the holiness of God is expressly asserted. Hence, that *God is most holy*, may be received as a doctrine of the Bible.

Again he will find written: "O the depth of the riches both of the wisdom and knowledge of God." "He is wise in heart." "The Lord by wisdom hath founded the earth." "O Lord, how manifold are thy works; in wisdom hast thou made them all." "Blessed be the name of God forever and ever; for wisdom and might are his." "To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever, Amen." (Rom. xi. 33—Job ix. 4—Prov. iii 19—Psl. civ. 24.—Dan. ii. 20—Jude verse, 25.) From these plain declarations of Scripture, he may fairly deduce this doctrine, viz. *God is most wise*.

Again, he may consult the oracles of divine truth, and find asserted, "The Lord is good to all; and his tender mercies are over all his works." "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." "The goodness of God endureth continually." "And he said, I will make all my goodness pass before thee—and my people shall be satisfied with my goodness, saith the Lord." "Thy people delighted in thy great goodness." "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men." Psl. xcvi. 9—Matt. v. 45—Psl. lii. 1—Exod. xxxiii. 19—Jer. xxxi. 14—Neh. ix. 25—Psl. cix. 8.) From these passages, it is manifest, that goodness is a perfection of the divine nature. Hence, that *God is infinitely good*, may be received as an article of belief.

Let the same course be pursued in relation to all the other *natural perfections of God*: as, his Sov-

reignty, his Omniscience, his Omnipresence, &c. and in relation to all his other *moral excellencies*: as, his Justice, Truth, and Mercy; and also, in relation to all his wonderful and glorious works; as Creation, Providence, and Grace.

[To be continued.]

ANCIENT BIBLIOGRAPHY.

SEVERAL sorts of material were anciently used in making books. Plates of lead or copper, barks of trees, brick, stone, and wood, were originally employed to engrave such things and documents upon, as men desired to transmit to posterity. Josephus speaks of two columns, one of stone, the other of brick, on which the children of Seth wrote their inventions, and their astronomical discoveries. Porphyry mentions pillars preserved in Crete, on which were recorded the ceremonies practised by the Corybantes in their sacrifices. Hesiod's works were at first written on tablets of lead, in the temple of the Muses, in Bœotia. God's laws were written on stone; and Solon's laws on wooden planks. In Job xix. 23, 24, there is mention made of writing *in a book*, engraving *on lead*, and cutting *on a rock*. In Ezek. xxxvii. 16, 17, we read of writing upon a stick, a practice which was in use among the Greeks, and other ancient nations. Tablets of box and ivory were common among the ancients: when they were of wood only, they were oftentimes coated over with wax, which received the writing in-cribed on them with the point of a style, or iron pen; so that what was written might be effaced by the broad end of the style. Afterwards, the leaves of the palm-tree were used instead of wooden planks; also, the finest and thinnest bark of trees, such

as the lime, the ash, the maple, and the elm: hence, the word *liber*, which signifies the inner bark of trees, signifies also, a *book*. As these barks were rolled up, to be more readily carried about, they were called *volumen*, a volume; a name given likewise to rolls of paper, or of parchment.

Paper, *papyrus*, is a kind of reed which grows in the Nile. The stem of this plant is composed of several coatings, lying one on the other, which are taken off with a needle: they are afterwards spread on a table, and so much is moistened as is equal to the size which it is intended the leaves of *papyrus* shall be of. This first bed of leaves is covered with a layer of fine paste, or with the muddy water of the Nile, warmed; then a second bed of paper leaves is laid upon this paste, and the whole is left to dry in the sun. Such was the Egyptian *papyrus*, whence our paper takes its name, though its composition be so very different. Varro observes, and Pliny from him, that the use of *papyrus*, for writing on, was first discovered in Egypt at the time of Alexander's building Alexandria. The kings of Egypt having collected a great library at Alexandria, the kings of Pergamus proposed to imitate their example; but the Egyptian monarchs, either from envy, or some other motive, prohibited the exportation of paper, (*papyrus*) out of their dominions; which obliged the king of Pergamus to invent, or rather to improve and augment, the manufacture of parchment, from thence called *pergamenum*, or *membrana*, because made of the skin wherewith beasts and their members are covered. Of these leaves of vellum or parchment, books of two descriptions were made; one in the form of rolls, composed of many leaves of vellum, sewed or glued together at the end. These were written on

one side only, and had to be unrolled before they could be read. The other kind was like our present books, made of many leaves fastened on one another, were written on both sides, and were opened like modern books. The Jews still use rolls in their synagogues. The ancients wrote likewise on linen.—Pliny says the Parthians, even in his time, wrote on their clothes: and Livy speaks of certain books made of linen, *lintei libri*, on which the names of magistrates, with the history of the Roman Commonwealth, were written, which were preserved in the temple of the goddess Moneta.

The manner of writing was suited to the material adopted. Thus, for writing on the harder substances they used a bodkin, or iron style; but when they wrote on linen or parchment, they used a reed (*calamus*,) formed into a pen, and some colouring substance equivalent to ink; like Isaiah, when he wrote his prophecy, in ch. viii. 1. In Ezek. ix. 2, 3, 11, we read of persons carrying ink-horns at their sides. The same is done at the present day among the Moors, in Barbary, and also among the Persians.

These remarks will throw light on several passages of Scripture, which must appear very singular to persons unacquainted with the forms of ancient books. Thus Isaiah says, "The heavens shall be folded up like a book or scroll," ch. xxxiv. 4. Here is an allusion to the method of rolling up books among the ancients, of which we have spoken. A volume of several feet in length was suddenly rolled up into a very small compass. Thus, the heavens should shrink into themselves, and disappear from the eyes of God, when his wrath should be kindled.

These rolls were generally written on one side; but that of

Ezekiel (ch. ii. 10.) was written within and without; *i. e.* on both sides, to show the abundance of matter contained in it. Of the same kind, probably, was that of John, (Rev. v. 1.) which, as “a book written within and without,” is difficult to conceive of.

In Isaiah xxx. 8. the Lord says to the prophet, concerning a prediction relative to the Jews, “Now go, write it before them in a table;” and the father of John Baptist (Luke i. 63.) called for “a writing-table;” both of which passages refer to the tablets of wood, or other material, of which we have already spoken. The commentator on Varro, describing one of these *Tabulæ Literariæ*, says, “It is of a square oblong form, like those tablets for letters on which children learn to read and write, having on the upper part a round appendix, called the *capitulum*.”

There is an expression in Psal xl. 7. which has been ingeniously illustrated by the editor of Calmet:—“In *the volume* of the book it is written of *me*,” which is rendered by the LXX. “in *the head (cephalis)* of the book.” Chrysostom has described this *cephalis* as a wrapper (*eilema*.) and supposed that on this was written a word or words, which imported “about the coming of the Messiah;” and Aquila uses the word *eilema*, to express the Hebrew word, which we render *volume*. On this Mr. Harmer says, “The thought is not only clear and distinct, but very energetic, amounting to this, that the sum and substance of the sacred books is, ‘the Messiah cometh;’ and that those words accordingly might be written or embroidered, with great propriety, on the wrapper or case wherein they were kept.”* Admitting Mr. Harmer’s conclusion to be just, Mr. Taylor thinks he has found better

premises for it, in a picture which was discovered at Herculaneum, than Mr. H. had collected. This painting represents a portable book-case, apparently made of leather, and of the kind which was known to the Romans by the name of *scriniarii*. It is filled with rolled books, each of which has a ticket or label appended to it, which is very probably the genuine *capitulum*, or argument of the book, for the purpose of directing the person who was about to draw out a roll, to that which contained the treatise he wanted. In this view, Mr. Taylor proposes to read—“Burnt-offering and sacrifice were not what thou didst require—they were not according to thy will—” Then said I, Lo, I come as in the roll of the book (or, as the *keri* has it, the doubly-rolled-roll; *i. e.* the little roll upon the greater roll) is written concerning me:—I delight to accomplish thy will.” The representation of this case of books shows that these small labels were capable of being rolled up, till they were close to the greater roll to which they belonged, as seems to be the meaning of the reading which the *keri* has preserved.*

Besides books in the form of rolls, we also read in Scripture of letters being sent from one person to another. These were, in general, in the form of rolls also, and resembling probably those in the East at this day. Thus, Niebuhr tells us that “the Arabs roll up their letters, and then flatten them to the breadth of an inch, and paste up the end of them, instead of sealing them.” And Hanway states, that “the Persians make up their letters in the form of a roll, about six inches long; and that a bit of paper is fastened round it with gum, and sealed with an impression of ink, which resembles our printers’ ink,

* Observations, vol. iv. p. 10.

* See Fragments to Calmet, No. 74.

but not so thick." When letters were written to inferiors, they were often sent open, or in the form of an unsealed roll; but when addressed to equals or superiors, they were enclosed in a bag of silk or satin, sealed and addressed. Hence the insult of Sanballat to Nehemiah, in sending his letter to him by his servant open. Neh. vi. 5.

It was just now said that these letters were sealed. We may remark, as an additional circumstance, that the very ancient custom of sealing them, with a seal or signet set in a ring, is still retained in the East. See Gen. xli. 42; Esth. iii. 10, 12. viii. 2, 8, 10; Jer. xxii. 24. Thus, "in Egypt," says Dr. Pococke, "they make the impression of their name with their seal, generally of carnelion, which they wear on their finger, and which is blacked, when they have occasion to seal with it." And Mr. Hanway remarks, that the Persian ink "serves not only for writing, but for subscribing with their seal: indeed, many of the Persians in high office (he adds) could not write; but in their rings they wear an agate, which serves for a seal, on which is frequently engraven their name and some verse of the Koran." So Dr. Shaw, in like manner, says, that "as few or none either of the Arab sheikhs, or of Turkish and eastern kings, princes, or bashaws, know how to write their own names, all their letters and decrees are stamped with their proper rings, seals, or signets (see 1 Kings xxi. 8; Esth. iii. 12; Dan. vi. 17; Eccles. xlix. 11.) which are usually of silver or carnelion, with their respective names engraven upon them on one side, and the name of their kingdom or principality, or else some sentence of the Koran, on the other." It is, perhaps, to this, that the apostle alludes, when he says (2 Tim. iii. 19,) "The foundation of God

standeth sure, having this seal or impression on the one side, The Lord knoweth them that are his; and on the other, Let every one that nameth the name of Christ depart from iniquity."

Dr. Brown, to whom we are indebted for some of these observations, states, that he saw a letter addressed from a governor-general of India to the king of Persia, in Persic, on beautifully glazed white paper, fifty inches long, and twenty inches broad. The written part, however, was only two feet long and one foot broad, the rest being filled with a beautiful ornamental painting at the head of the letter, and a very elegantly painted border round the whole sheet. The bag in which it was to have been sent, and which the author also saw, was a cloth composed of gold threads and crimson silk. It was tied at the neck with a gold lace, which, after being knotted, passed through an immense seal, four inches in diameter, and about an inch thick, of red wax; which seal of office was entirely covered with Persic characters, containing the titles of the company, those of the king being at the beginning of the letter. In order to preserve the seal and lace entire, the bag was opened at bottom to extract the letter; but the natural way of opening it would be either by melting the wax, or cutting the lace between the wax and the bag. Mr. Wortley's courier, whom he sent from Essek, returned with the bassa's answer, in a purse of scarlet satin, somewhat similar to the above, but as was to be expected, not so elegant.—*Carpenter's Popular Introduction to the Study of the Scriptures.*

(Lon. Bap. Mag.)

BAD SIGNS.

When christians under the plea of tenderness for the cause and

honour of Christ, and their own unworthiness, decline communing at the Lord's table, and remain cold and distant whilst this solemnity is exhibited, *it is a bad sign*. Because abjuring Christ in his ordinance, is next to abjuring him altogether.

When secret prayer is either neglected wholly, or else performed in a hurried, formal manner, *it is a bad sign*, because a christian never shines in public, who does not *commune* in secret.

When I see people habitually late in coming to the house of God on Lord's days, always escaping by their tardiness some portion of the service, and attracting the notice of those who had entered before them by a walk from one end of the house to the other, I consider it *a bad sign*, because the heart cannot be much engaged in a business put off to the last moment.

When I see a professor of religion rising much earlier on Monday morning than on Sunday; and appearing to be alive to every thing about him on Monday, but dull and silent on Sunday; it is a sign that he serves the world more faithfully than his God.

When I see christians more pleased with being told of their privileges, than of their duties, listening more readily to election than devotion, commending predestination and undervaluing *Obligation*, I pronounce it *a bad sign*. They go to church as they go to market;—to pass by the articles too dear for them to purchase, and to cheapen those which they are obliged to have.

When I see the avowed followers of Christ, very nice and theoretical, filled with speculations and odd fancies, prying minutely into every proposed duty, and seldom doing right, for fear of doing wrong, it strikes me that *it is a bad sign*. They ponder and *weigh* their duties that they may select the lightest.

When I hear shallow praters talking upon the deep mysterious points of theology and metaphysics, it appears to me *a bad sign*, because they have launched out into the ocean, with a line too short to take soundings in the harbour from which they started.

[*Col. Star.*]

INFANT BAPTISM AN INNOVATION.

[From the London Particular Baptist Magazine.]

“Facts opposed to Fiction; being an answer to the Bristol Churchman's Reasons for bringing his children to the Baptismal font.”

THE author of a pamphlet of the above title, has been at pains to collect all the passages which are to be found in the writings of the fathers of the second and third centuries that have any relation to baptism, and he shows that wherever that of infants is mentioned, it is always censured as an innovation—that “it was controverted as soon as it appeared.” The authors cited are Barnabas, Hermas, Justin, Irenæus, Tertullian, Cyprian, &c. &c. Having despatched the fathers, he pursues his train of witnesses to adult baptism, successively, through the middle ages till the times of the Waldenses and Albigenses, with their “companions in tribulation, and in the kingdom and patience of Jesus Christ”—and here he is completely at home. Having disposed of “the Bristol churchman's plea for bringing his children to the baptismal font,” he closes the discussion with a translation of a note affixed to Cyprian's letter, by Monsieur Rigaltius, a learned papist, who lived 1577—1617, and filled the office of librarian to the French king. Though the passage be rather long, we shall quote it for the gratification of our readers.

“Men are not *born* Christians, but *made* such. No man is accounted a believer till he knows Christ; therefore he must first hear what belongs to the Christian faith; and when he has heard and embraced it from his belief, he may be called a believer; and that the things which have entered his mind through his ears, may by an (external) sign be subjected to his eyes, and may strike his mind the more powerfully, he is dipped or immersed in water, in a river, fountain, pool or laver. And as he had received three things;—for first, he received faith, and then BY FAITH obtained the pardon of all his past sins; and, moreover, had the pledge of a resurrection to eternal life: so these things are signified by baptism. Dipping into the water, denotes the man to be imbued with faith; his being overwhelmed, denotes his being washed from his stains and impurities: and his emersion from the water, denotes his resurrection. Therefore, we now call him a complete believer, as being deeply tinged with the Christian faith,—and, as it were, inebriated with the juice of the Christian faith, as the wool is with the purple dye. Thus, Philip baptized the eunuch in that water which they fortuitously met with on their journey, after he was well instructed in the Christian faith, and after his profession of believing with all his heart, that Christ was the Son of God. By this baptism of the eunuch, it appears, that dipping or mersion, and the mode thereof, were used with very great simplicity. For Christ thus commanded his disciples: ‘Go,’ says he, ‘teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.’ Thus Luke speaks of one of Peter’s sermons to the people: ‘They that believed his words were baptized, and on that day

were added to the church, about three thousand souls.’ He who had believed in Christ with all his heart, now lived to God as a Christian, in the same faith. He had imbibed Christ, and completely savoured the things of God. Therefore, baptism, or immersion, was to him a sign of genuine faith; and so the necessity of the sign or sacrament shewed the necessity of the thing of which it was a sacrament.

“Since faith springs from assent, it cannot be found in man till he arrives at that age which is susceptible of discretion and wisdom. And therefore, in the Acts of the Apostles, we read, that both men and women were baptized, when they believed the gospel preached by Philip; but not a word of infants. So that, from the apostolic age to the time of Tertulhan, the matter remained dubious. And there were some, who, from that word of our Lord, ‘Suffer little children to come unto me?’ (to whom, yet our Lord commanded not water to be administered;) took occasion to baptize even new-born infants. And, as if they were transacting some secular business with God, they offered sponsors or sureties to Christ, who engaged that they should not revolt from the Christian faith when adult; WHICH INDEED DISPLEASED TERTULLIAN.”

THE SLAVE TRADE.

Extract from the Travels of Maj. Denham in Africa.

Speaking of the Well of Mesh-roo, in the Desert of Arabia, it is said, “The ground around is strewed with human skeletons—the slaves who have arrived exhausted with thirst and fatigue. The horrid consequences of the

Slave Trade were strongly brought to our mind; and, although its horrors are not equal to those of the European trade, still they are sufficient to rouse every spark of humanity. Every few miles a skeleton was seen through the whole day: some were partially covered with sand; others with only a small mound, formed by the wind: one hand often lay under the head, and frequently both as if in the act of compressing the head. The skin and membranous substance all shrivel up and dry, from the state of the air: the thick muscular and internal parts only decay.

“Round this well were lying more than one hundred skeletons; some of them with the skin still remaining attached to the bones—not even a little sand thrown over them. The Arabs laughed heartily at my expression of horror, and said “They were only blacks—*nam boo!*” (curse their fathers!)—and began knocking them about their limbs with the butt-end of their firelocks, saying, “This was a woman!—This was a youngster”—and such like unfeeling expressions. The greater part of the unhappy people, of whom these were the remains, had formed the spoils of the Sultan of Fezzan the year before. I was assured that they had left Bornou

with not above a quarter allowance for each, and that more died from want than fatigue; they were marched off with chains round their necks and legs: the most robust only arrived in Fezzan, in a very debilitated state; and were there fattened for the Tripoli slave-market. Our camels did not come up till it was quite dark: and we bivouacked in the midst of these unearthed remains of the victims of persecution and avarice.”

Arriving a few days after at the Wells of El-Hammar, further on in the desert, Major Denham says—

“During the last two days, we had passed, on an average; from 60 to 80 or 90 skeletons each day: but the numbers that lay about the wells of El-Hammar were countless. Those of two women, whose perfect and regular teeth bespoke them young, were particularly shocking: their arms still remained clasped round each other as they had expired; although the flesh had long since perished by being exposed to the burning rays of the sun, and the blackened bones only left: the nails of the fingers and some of the sinews of the hand also remained; and part of the tongue of one of them still appeared through the teeth.”

Ibid.

MISSIONARY DEPARTMENT.

VALLEY TOWNS STATION.

EXTRACTS FROM MR. JONES' JOURNAL, ADDRESSED TO THE CORRESPONDING SECRETARY.

April 1, 1827 Sunday school in the morning. Preached at noon.

The white people are constantly opposing every effort to instruct the poor benighted Indians. The great objection urged by

most people in these parts is the enmity of the old wars, in which some of their friends have been killed by them; not considering that the gospel neutralizes every malignant principle in red and

white men; and that when ignorance and vice are chased away by its truths, the very savage becomes a meek and lowly child of God, a friend of man, and an heir of heaven.

14. This evening arrived at Notley, 15 miles south of the Mission House ready for preaching to-morrow.

15. This morning before preaching, a white man, married to a native, called at the house I was at, on his way for a load of fodder, twelve miles distant. I remonstrated with him in a serious and friendly manner on the impropriety and unprofitableness of profaning the Sabbath. He made several excuses. I urged the instances of the displeasure of God manifested against the Jews for this sin. He listened very attentively,—seemed reluctant to yield,—but finally concluded to give up the journey and take his horses home. May the Lord seal the truth on his heart. About 10 o'clock preached from Psl. lxxvi. 18. Had prayer meeting in the evening.

22. Sabbath. In morning Sunday school conducted by my wife. Those who can read, are required to commit to memory select passages of Scripture; to read deliberately a chapter selected the preceding Sabbath, which she explains in a familiar way, and endeavours to impress its contents on their consciences. The smaller ones are employed at such things as they are capable of in their several classes. Connected with the Sabbath exercises, those who can read and write are required to prove some Scripture doctrine or duty, and to commit the texts to writing in the course of the week. I trust the benefits of these instructions will appear after many days, and that the seed thus carefully sown, will, by Divine influence, take root in their minds, and bring forth fruit

to the glory of sovereign grace. This being the regular plan of the Sunday school, I need not repeat it.

At noon preached in English, and in the afternoon brother John Timson gave the substance to the Indians in their own language.

May 6, Sunday. Brother Dawson preached from Rev. iii. 20, "Behold I stand at the door and knock."

In the evening we had a solemn little meeting while surrounding the table of the Lord, where we endeavoured to dedicate afresh all the powers of soul and body to the service of him who died for us.

27, Sunday. Preached on the story of the Philippian jailer. In the afternoon had Indian worship. Brethren John Timson and Wasadi, addressed their people in Cherokee. Very heavy rain prevented my crossing the river to my appointment at Judge Walker's in the evening.

June 5. This day received a letter from the Board, stating alterations agreed on for this Station. I feel convinced the alterations will be of incalculable advantage to the cause, as well as a great saving of expense.

24, Sunday. Preached with some degree of comfort and freedom, from Heb. viii. 10—12, "For this is the covenant," &c. General seriousness seemed to prevail, and some were much affected, particularly a Catanba Indian woman.

29. We have much pleasure and satisfaction in the visits of some of our late pupils, who manifest a very tender concern for our situation, and sympathise in all our afflictions.

30. Had some serious conversation with E. S. He seems sensible of his error in keeping back from God, stifling his convictions, and resisting the impressions of grace. He seems to be convinced of the necessity of a radical

change of heart in order to being finally saved ; but appears to be struggling with a suggestion of the grand deceiver, that outward reformation will do for the present. May the Spirit of the living God discover to him every delusion, and lead him in the right way.

Four Catanba women came here to-night, ready for meeting to-morrow.

We have cause for unfeigned gratitude to him who heareth prayer for his kind interposition on our behalf.

July 1. Sunday. Preached in the morning with some liberty from Heb. x. 19—22. The whole congregation appeared deeply serious, and some were melted to tears. I hope some good will be done. In the evening preached at Mr. Simon's on the Unicoy road, to a few attentive hearers from 1 Peter iv. 18. If the righteous scarcely, &c.

Our brother John Timson being elected one of the Delegates to the National Convention, holds a meeting on his way at Notley to-day.

We appointed for Wednesday next a meeting at noon for prayer on behalf of the Convention to assemble on that day, and for thanksgiving for the happy independence of the general government.

Two white men appeared much impressed under the exercises of this day. May the Holy Spirit carry the word home to their hearts.

4. Got all our wheat in by noon in good order. We have cause for gratitude in this also. Thunder and rain have hovered round us in all directions for six days, but none touched our wheat. We had worship at noon according to appointment. I endeavoured to improve the occasion from Prov. xiv. 34. "Righteousness exalteth a nation, but sin is a reproach to any people."

7. Several people came here to-night, to be ready for meeting to-morrow. One person proposed to draw up a subscription paper, that the neighbours might contribute each as many days' work as he felt disposed, to repair the breach in the mill dam, as the mills were very beneficial to the country ; and the Mission had already been at a great expense. This he said he proposed as an expression of sympathy with us in our affliction. This proposition was made by one who was quite a worldly man.

I trust our late affliction will not be without its use. Many of the neighbours appear to have their attention more drawn towards eternal things than they had before. One day some of us were standing pensively round the bed of my sick wife, who asked some of us to pray ; one or two did so—after which a poor Indian woman (a Catanba,) prayed most fervently. We were all overcome and melted into tears. Ah! Lord, this is thy own doings, and is wonderful in our eyes! Amongst these poor people, lately in darkness, thick Egyptian darkness, has God raised up a few to comfort and cheer us in the solitary wilderness and in the trying hour.

8. Sunday. Preached in the morning to a serious little company from Matt. xi. 12. "The kingdom of heaven suffereth violence, and the violent take it by force." Several wept much, and appeared to be in earnest to enter by faith into the liberty of the children of God. One native woman and her husband, who is a white man, appeared much affected. Oh! that the spirit of truth may carry his word to their hearts ; that he may kill and make alive. I appointed preaching next sabbath at home ; third sabbath in July at Notley ; fourth at Highwapee Ferry in the morning, and at home in the evening.

I hope if the Lord permit, as soon as the harvest is in, and the mill dam repaired, to appoint several places for preaching on the week days. I trust the Lord is about to revive his work amongst us, or at least to favour us with a few of the droppings of the sanctuary.

9. The people of Notley are very anxious to have a school among them. They have logs for a school house already cut, and will in a few days set about raising it. I promised as soon as they had it covered, I would come and teach part of each week. There have a great number of people lately settled in this little town, who understand English, which makes it important that something should be done amongst them immediately.

12. This afternoon a young Catanba girl called on an errand; my wife asked her a few questions, and found she was under deep conviction. She said she had been troubled about her sins ever since I preached at Judge Walker's from 1 Tim. i. 15, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." We sung and prayed and conversed with her a good while. She said but little, being overwhelmed with sorrow and weeping. We endeavoured to direct her to Jesus as the sinner's only refuge. May the Lord give her a happy deliverance from the guilt and power of sin.

15. Sunday. In reading part of Brainard's life this morning, I felt earnest longings for the conversion of the poor benighted Indians. Oh! for the burning zeal of that man of God. I trust the late alterations will bring our plan nearer to that which was so eminently owned of God in his hands.

EVAN JONES.

Rev. Dr. Bolles.

CAREY STATION.

JOINT LETTER BY MISSIONARIES
AT CAREY STATION, TO THE
CORRESPONDING SECRETARY.

Dear Sir, *Carey, July 2, 1827.*

Since our last communication of this character in January, the affairs of the Mission have continued progressive. Our farm here, without enlargement, exhibits the prospect of a favourable harvest. Our school is kept at 70; the pupils have been employed as usual, in study and labour, and their progress has been encouraging. The whole routine of our business in labour, in instruction, and in devotional exercises, remains the same as formerly. The people among whom we dwell, continue respectful in their behaviour towards the institution, and many of those within the immediate influence of the Mission are improving their condition by the erection of houses, making fences, rearing cattle and hogs, and in one instance sheep. But let it not be supposed that the Putawatomic, Ottawa, Miami, or any other tribe of Indians on our frontiers, or on small reservations, is in reality improving as a tribe or nation; on the contrary, we reiterate the cry, *They are perishing.*

On the 7th ult. sister Purchase was married to Mr. R. D. Potts. Consequently her relation to the Mission is dissolved. Brother Meeker, for whom we have solicited, and are daily expecting to receive from the Board a formal appointment, continues his useful labours at this Station. A brother Joseph Bay, who was baptized at this place, has proposed devoting his life to missionary labours. He has laboured with us in the capacity of a missionary, about six months. He is at this time at Thomas. His application for an appointment accompanied by suitable testimonials will shortly be

submitted to the Board. Brother and sister M'Coy returned to this place in May last, after a residence at Thomas of about six months; when brethren Lykins and Slater took their stand at that station. The school at Thomas increased to 20, and an uncommon desire has been manifested by the Ottawas on Grand river, to enjoy the benefits of a school. We think it advisable not to make that school large, until the means of support shall become more adequate. The willingness of those Ottawas to receive religious instructions, and to follow the counsels and instructions of the missionaries in every respect, has exceeded any thing of the kind we have ever seen among the Indians. About thirty-four acres of land have been enclosed at that place; about fifteen acres of which are growing in corn, potatoes, and other vegetables. The residue is chiefly pasture and meadow. We believe it will not be expedient to add materially to the farm. Another log building is greatly needed; part of the materials for one have been prepared, but the work on it has been suspended for want of means to carry it forward. Bread and meat, &c. for that station, are furnished from this, with the exception of a little flour which we could procure cheaper from vessels on the lake than it could be furnished from our field at this place.

In a retrospect of the Lord's mercies we would erect this day our Ebenezer, and trust in his future protection. We unite in the general grief for the loss the cause of benevolence sustained by the death of Mrs. Judson. We solicit the counsels, and the prayers of those to whom we now have the pleasure of subscribing ourselves, faithful and obedient servants,

ISAAC M'COY,
J. LYKINS,
R. SIMERWELL.

AFRICA.

LETTER FROM MR. CRANE TO REV.
DR. BOLLES.

Richmond, Sept. 5, 1827.

Dear Brother,

We have just received the most cheering intelligence from our brother Cary in Africa. The Colony, the Mission, and the Mission, Sunday, and daily schools, are all in a more prosperous state than we could with any reason have expected. Brother Cary tells me he had received a letter from you, but could not then spare time to write you, and he supposed you would learn the contents of his letter to me. He is now Vice Agent, or Governor, second in command in the Colony, and has a large house building,—the mission, the school, the sick, the church, (of which he is pastor) and many other cares crowding on him, arising from the affectionate regard which all feel toward him. He wrote me a long letter which I have sent for publication in the next Star, and have written the editor to send you a copy. You will see with pleasure that they have formed a Missionary Society, and that the Lord seems determined to carry on the work whether the aid of christians in this country is afforded or not. I do hope something somewhat efficiently may be done, at least in supplying funds if not missionaries. A vessel I expect will shortly sail with colonists for the Colonization Society. The Lord I trust is going to do much for the poor Africans. A gentleman of this city, within a few days past, has determined to liberate and send out near thirty of his slaves. Many others I am sure are similarly disposed, and will liberate their slaves as soon as they can see any way of bettering their condition.

The revival in this city has somewhat subsided, but a most powerful work is going on through a region country, eighty miles below this.

Yours, in the Lord,
WILLIAM CRANE.

LETTERS FROM REV. LOTT CARY,
TO MR CRANE.

Monrovia, June, 1827.

Very Dear Brother,

I received your favours of 6th February with a great deal of pleasure, and I transmit to the Board (of the Richmond Baptist African Missionary Society) through you, the following communication. I am happy to hear that the Lord has made manifest his great salvation to a large portion of the inhabitants of your city, and that the work was still going on. I pray that it may continue to go on till some of those who are the happy participants in this great blessing, shall look across the wide waters, and exert themselves to carry the same to the poor perishing heathen on this long forsaken, afflicted, neglected, and rejected continent of Africa. Your not being able to send out any thing by this vessel, (the Brig Doris) has produced no very great inconvenience, for we have been blessed to get on middling well, and I trust we shall continue to do so. Our native missionary school stands at 18 middling regularly, and the Sunday school about from 18 to 25. Their improvement during the past year under Brother J. Lewis, has been greatly encouraging. I have put them under Brother Stuart for the present season; and in consequence of our house being out of repair, I was obliged to put them in the same house which I have been building for the accommodation of a school kept by Brother Stuart, for the settlers' children—

and agree to pay him \$5 per-month for teaching an intermediate school for their native children—viz. from 12 to 2 o'clock. This arrangement I presume will continue during the rainy season. I suppose the Board has but little means at present—but there are not I think a want of men, among so many good men—men of God. I think there might be one found who would be willing to take up his cross and follow the Lord *where and when* duty called him. Find the man, and then look for the means. From the signs of the times I should, and I think you would infer, that the great Author of salvation is about to carry on a great work among the heathen on this part of the coast of Africa. The native man John whom I baptized sometime since, (which I informed you of) I have been making efforts to get to remove down to Monrovia for above 18 months. He informed me sometime in the year past that he had never paid for his wife, and therefore her parents would not consent for him to remove her until he had paid for her; he had also two small children. I sent him up to ascertain what her parents demand for his wife and children—he returned in a few weeks and informed me that they asked thirty Bars, (equal to \$22,50) which I gave him, and he went up and paid for them, but would not remove them at that time on account of the rains which had then set in. I had just concluded before I received the following communication that it might not be the will of God, that he should remove from Cape Mount. My wish was to remove him from the persecuting storm of the natives among whom he lived; but it is often the pleasure of our Heavenly Father, that his children should be persecuted. The following is a note which I received from him last week.

“*Big Town, Monday.*”

“Sir,

I take this opportunity of writing to you to tell you, what the Lord is doing for us. I want to come and see you; there is another young man that wants to be baptized, and if you are willing I will fetch him to the Cape as soon as my ivory comes—if you please, send me a little tobacco. Your Brother in the Lord.

JOHN BAPTIST.”

The above is a true copy. This information was confirmed by a brother belonging to our church, who arrived here last night direct from Big Town. He reached there before he heard any of the circumstances, and to his astonishment was saluted by this young man, whose conduct and conversation satisfied his mind that he was experimentally acquainted with the Lord Jesus Christ; and it is still more strange to tell that though this change has not taken place more than six weeks, since that time he has learned to read the New Testament middling intelligibly, which he appeared to glory in very much. One of brother John Baptist's boys was down on last Saturday, a native lad about 18 or 19 years of age, and I inquired particularly after this young man by the name of George, and he told me that “George does find God now”—and I asked him who learned George how to find God, and he said that “John learned him.” I asked him why he did not get John to learn him? He said he had no book. I therefore gave him a book. I am also informed that this conversion has produced a general seriousness among the inhabitants of Big Town, which I suppose contains a population of at least 600. So altogether you will perceive that our baptized heathen brother, through the grace of God, has entered on a work which will result, I trust,

in the reformation and salvation of a number of that tribe. The young man George, previous to this, had fallen into the error of a plurality of wives; but he has found from reading, that one is lawful for him and no more; he therefore has determined to put away one. He is, I suppose, 24 or 25 years old. Brother Nelson (the brother just returned from Big Town) informs me that he goes from house to house through the neighbourhood, reading and praying, and exhorting the people to repent and turn to God and have faith in Jesus Christ. He will, however, I expect, be down in a few days; I shall then be able to write you more fully on the subject.

Grand Cape Mount you will perceive is not only a field ripe for missionary labours, but will, I think, be ripe for the planting of a church before long. I should very shortly make a visit up there but for the near approach of the rainy season, and my health and constitution have become quite feeble for the last six or eight months, and am very often attacked with the phthisic. I was up there last season on business of negotiation; but after spending seven or eight days, found it impossible to conclude any thing, owing to the unsettled state of their government—the agent has since been up, but found the same difficulty. The Prince has not been able to erect a school house according to promise, as there has been a very great commotion among that nation during the year past—but still I think if you could find a man who would devote himself to this great cause, you would do a very essential service toward civilizing and evangelizing that tribe. You might employ him, and apply enough of your means to render him comfortable on that station for one or two seasons—for I do not deem it any way

hazardous to have that station occupied immediately. We should have at the commencement to begin with a small number, but it must be a man sound in faith and practice. He must not be governed by a few good feelings on the subject, but should be well tried; for when the heathen begin to doubt the correctness of religion by the misconduct of the professor, attempts to instruct them in the principles of Christianity become fruitless. I should have went up last year but for a providential interference, which I think was for good; for had I have commenced at that time, apprehending little or no difficulties, I should not have used the necessary precaution to avoid them, and consequently might have interrupted very much if not have stopped the progress of a school there for some time, for we may anticipate a middling severe struggle from the Mandingo priests who have been for years propagating their system of religion among that nation. They are a kind of Mahometan Jews—they are very skilful in the Old Testament, and are governed principally by the Jewish laws—they observe the new moons, offer sacrifices, and circumcise, &c.—they are generally believed by the nation to be able to work miracles; but there is one natural cause that I think will ever give us the preference—that is, the pride of the Cape Mount Nation is such, that they never will be contented with any thing less than a knowledge and practice of the fashions and customs used by white men; and not only so, our cause is God's, and must prevail.

The first annual meeting of our Missionary Society took place on Easter Monday, and in consequence of Brother Collin Teage's not getting down (from Sierra Leone,) I had to try to preach the introductory sermon. It was a

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time to be remembered. I indeed felt that if the rest of the world slumbered and slept over this cause, that this part of the Coast will, by the grace of God, eventually be civilized and christianized, by the influence of this Colony. The zeal* manifested in this meeting, which I think gives it the preference to any of the kind I have ever seen, may be accounted for in this way—we are in the field of action, we had present with us the objects of our humanity, and the heart must have been hard indeed that was not moved. Our worship is regular, and middling regularly attended by all the principal citizens, and we have five schools in operation every Sunday in this settlement alone,† two adult schools and three for children, including the native school; one of which is kept for the recaptured children.

June 11, 1827.

On yesterday week, being our monthly meeting, I baptized one young man, and after preaching in the afternoon, we had the happiness to break bread together in the house of the Lord. I don't like to be too sanguine, but I think he will be a blessing to the church; his name is John Reavy—he came out in the first expedition, and has been engaged in teaching a native school on the Sherbro, with Nathaniel Brander, until the last two years, which he has spent at Sierra Leone.

For fear I may not have another opportunity to write you again

* The minutes of this meeting have been received—\$1,00 is the annual subscription for members—forty-five names were enrolled and the money paid, and \$7,25 was collected at the meeting-house doors. Mr Ashmun, the agent (or Governor) became a member, and contributed \$5,00 extra.

† There are two other settlements within five or ten miles of Monrovia, called Caldwell and Stockton.

soon, I must again call your attention to the immediate establishment of a school at Cape Mount. Since writing the fore part of this letter, I have received an order for books from Cape Mount, which I have sent. I requested, at the same time, the native Brother, John, to come down immediately, and I would try and arrange business so as to send up a teacher with him; and on proposing the subject to Brother John Reavy, he is quite willing to go up to commence the school as soon as the Brother comes down. I expect to allow him \$10,00 per month and find him. My means at present will not justify these engagements, but I know you will do what you can when there is an opportunity; if you cannot send out tobacco or other articles, send out the money. United States bank notes pass as well here as they do with you. I shall try to keep the wheels going until you can send out supplies. I want some writing paper and ink powder or ink, and wish the Society would send me a bbl. of shingle nails. You will please make my respects to all the brethren and friends, and accept the same for yourself and the Board. **LOTT CARY.**

[*Col. Star.*]

LETTER TO A FRIEND, FROM DR. JUDSON.

Rangoon, July 12, 1826.

My dear Sir,

YOUR very handsome present of 300 rupees arrived most opportunely to enable Mrs. Judson to build a temporary Mission-house, and set up a small school at Amherst; for which purposes no appropriation had been made by our Managing Committee at home. I left her there a few days ago in the house of Captain Fenwick,

Civil Superintendent, who immediately on our arrival vacated it for her present accommodation, and who exerted himself in every possible way to render her situation comfortable during my absence.

We found several of the native converts who had preceded us to that place, and built the first native houses that encroached on the jungle, and disturbed the deer and wild fowl which had been the undisputed occupants of the peninsula. Two of the men, whose names you may recollect, Moring Sheva and Moring Iny, I have long intended for assistants in the Mission, and I have now advised that one of them be immediately employed in a school, and the other as an itinerant missionary among the new settlers.

Mrs. J. is delighted with her situation and prospects, though all around her is yet wild, and she can expect but very little society at present. There are about fifty houses about a mile distant, chiefly native, exclusive of the military cantonment and officers' houses, about a mile distant on the west side of the peninsula; but after the rainy season, the influx of native population will probably be very great. The harbour proves to be safe and commodious; and the place evidently possesses capabilities and resources which must render it, in time, a port of considerable importance.

It was with great reluctance that I left Amherst and returned to this place, to accompany the embassy to Ava, according to my engagement with Mr. Crawford—an engagement which he obtained by long solicitation, and finally by holding out a temptation that I could not, or rather thought it not my duty to resist: he pledged himself to use his utmost interest to secure, in the commercial treaty which he is commissioned to negotiate with the Court at Ava, an article in favour of relig-

ious toleration, on principles of reciprocity—the Burman Government engaging not to persecute their subjects who may embrace the British religion, and the British Government securing a similar privilege to their subjects in behalf of the religion of Gaudama. I sincerely hope that the business of the embassy will be accomplished in three or four months, and that I shall reach Amherst and recommence missionary operations in November next.

Your donation to the mission, and that of Mr. —, I regard as peculiarly valuable, because uninfluenced by *solicitation*, personal attachment, or desire of human praise; and therefore affording assurance of having originated in those motives which alone are acceptable in the sight of our blessed Lord;—assurance also of being accompanied and followed by that spirit of prayer for the mission, which invests the donation with its greatest value.

Mrs. J. and myself feel much gratified that our missionary efforts have attracted your notice, and obtained your approbation; and, begging for a continued interest in your good wishes and prayers,

I remain, my dear Sir,
Yours, with much affection
and respect,

A. JUDSON.

[*Evan. Mag.*



FAVOURABLE CHANGES, IN A LETTER FROM MESSRS. TYERMAN AND BENNETT TO THE LONDON MISSIONARY SOCIETY.

Having now given some account of the state of things, as we have seen them in Calcutta, Kidderpore, Chinsurah, Berhampore, and Benares, we would remark generally, that our expectations respecting the missionary good that has been effected, and the

prospects of more good being done, have been greatly exceeded by what we have found, and by what, under the blessing of God, we may reasonably hope. Our faith respecting the conversion of the Hindoos has been much increased by what we have seen both in Bengal and in the Upper Provinces, and from the concurrent testimony of wise and observing men, who describe the great difference there is between the state of things now and what it was some years ago, both among the rich and poor Hindoos, and among the Brahmins, many of whom begin to be ashamed of the gross impositions they have so long practised, and of the oppressions which, by prescription, they have inflicted on the inferior castes. The reverential regard, reaching to actual adoration, with which these inferior castes treated the Brahmins, is very much lessened. We think we see the fetters of caste very much weakened; and we do cheerfully hope that the whole series of the links of this cruel chain will be for ever broken, under the commendable moderation and prudence of our enlightened Government, and especially by the blessing of God on the efforts of prudent Christian members and missionaries, who, while they preach the Gospel, very widely and faithfully exhibit a scriptural temper and conduct towards each other, towards the European inhabitants, and towards the heathen population; and who are also zealously engaged in superintending the education of the young of both sexes, in writing, printing, and distributing useful books, especially the Scriptures, to so very great an extent.

The effects which have been already produced on the native population, by the introduction of an increased number of wise and good missionaries, and members of religion not being missionaries,

have already been great, directly, in various parts of India; nor less so indirectly, by having effected so manifest a moral improvement in the resident British population in these parts. This change is so great and so valuable, that no reflecting person can help seeing it, and no benevolent person can avoid rejoicing in it. The decencies of social life are decorously observed; the day of God is distinguished; the places of religious worship, in and out of the establishment, are well filled; the institutions and ministers of religion are revered; and many pious families in the different ranks of society among the British offer their daily thanks to God, and pray that his kingdom may come and spread until it shall cover the whole earth! Thus has the influence of the Gospel obviated several of the more plausible objections which the heathens made in the reception of Christianity.

[*Ib.*]

NOVA-SCOTIA.

LETTER FROM REV. MR. TUPPER
TO THE CORRESPONDING SECRETARY.

Amherst, Aug. 6, 1827.

Dear Brother,

I send you herewith the sum of eighteen dollars, from the Baptist Missionary Society of Cumberland, Nova-Scotia, in aid of the Burman Mission. A number of our brethren in these Provinces have regarded the prosperity of that Mission, from its first commencement to the present time, with deep interest. It may appear strange that we have not taken a more active part in its promotion, by affording pecuniary assistance. But it is to be considered that missionary exertions are in an incipient state here; and that in these Provinces there are

extensive and inviting fields for missionary labours.

In the year 1815, the Baptist Missionary Society of Nova-Scotia and New-Brunswick was first formed. Since that period some of our preachers have been employed more or less every year, in publishing the good news of salvation among the destitute in both Provinces. Although our labours have been quite limited, considerable success has attended them. Many have professed to have experienced religion, and have been baptized by our missionaries; churches have been constituted, and religious worship established in various places.

It has been judged more convenient, on account of our local situation, to have a separate Missionary Society, as well as Association, in each Province. Thirty-three weeks of labour were performed under the direction of the Society in Nova-Scotia last year; and, I believe, considerably more by missionaries employed by the Society in New-Brunswick. These exertions have been manifestly attended with the Divine blessing. Light has been diffused, sinners have been converted, about seventy persons have been baptized, and several churches formed. Thus you see, my dear brother, we are doing something for the promotion of the cause of religion, and the extension of the Redeemer's kingdom in this region; but *very much land yet remains to be possessed.*

While we are thus occupied, however, in supplying the destitute around us, we would not wholly forget or neglect the poor perishing heathen, that dwell in the distant parts of the earth. I had long been desirous to afford some assistance in aid of the Burman mission. As the present seemed to be a favourable juncture, the missionaries at Ava having been wonderfully preserved

through their sufferings, delivered out of them, and being now about to re-commence their labours under British protection, I brought the subject before the church and congregation here, in the latter part of the spring past. The result was, that a Missionary Society was formed, embracing the domestick mission of Nova-Scotia, and the foreign mission of Burmah, with columns so arranged that subscribers might conveniently signify to which they chose to give, or what sum to each. The amount specified at the commencement of this letter, viz eighteen dollars, having been subscribed and paid for the Burman mission, is now transmitted to you, to be appropriated to that purpose.

The decease of Mrs. Judson, that amiable, excellent, and very useful female missionary, has filled our hearts with grief. We do not conceive, however, that it ought to induce us to slacken our exertions; but that it should rather arouse us, and all the friends of missions, to more vigorous efforts for the promotion of the best of causes. May God support our bereaved brother Judson, preserve the lives of the missionaries in Burmah, increase their number, and crown their labours with abundant success.

I am, dear Brother,

Yours sincerely,
CHARLES TUPPER.

AUXILIARY SOCIETIES IN MAINE.

We have received the first Annual Report of the Oxford Auxiliary Foreign Mission Society, whose anniversary was celebrated at Livermore, on the first Wednesday in March. Rev. Joseph Palmer was chosen President of the Society for the ensuing year, and John Briggs, Jr. Secretary.

For an account of the formation of this Auxiliary, and of the others in Maine, our readers are referred to former numbers of the Magazine. By consulting them it will be seen that the incipient operations of these Societies have given such a result, as clearly to evince the excellence of the plan, and encourage the hope that still happier results will hereafter be realized. We trust that our friends who have put on the armour, and girded themselves for the work, will never abandon it till the Gentiles shall see the salvation of God, and all kings his glory.

As we design to notice both the formation and anniversary meetings of all the Auxiliary and Primary Societies in the United States, it is desirable that the Corresponding Secretary should be seasonably furnished with their Reports.

For the information of our friends and to prevent mistakes, we publish the following account of the next anniversary meetings of the different Auxiliary Societies in Maine.

York Auxiliary will hold its annual meeting at Sanford the last Wednesday in December.

Cumberland Auxiliary will meet at North Yarmouth on the first Wednesday in January at 2 o'clock, P. M.

Damariscotta Auxiliary holds its anniversary the second Wednesday in January.

Waldo Auxiliary will meet at Belfast the third Wednesday in January at 10 o'clock, A. M.

The Hancock Auxiliary will meet at Bluehill on the fourth Wednesday in January at 10 o'clock, A. M.

Washington Auxiliary will meet at Addison on the first Wednesday in February.

Penobscot Auxiliary meets at New Charleston the third Wednesday in February at 10 o'clock, A. M.

The Kennebec Auxiliary will meet at Readfield on the fourth Wednesday in February.

Oxford Auxiliary will meet at Sumner the first Wednesday in March, at 1 o'clock, P. M.

Lincoln Auxiliary celebrates its anniversary in September.*

Eastport Auxiliary will hold its annual meeting on the first Monday in January.

The Secretaries of the Primary Societies are hereby reminded, that their Reports should be prepared and forwarded to the Secretary of their respective Auxiliary Societies, at least two or three weeks previous to their annual meetings.

AMERICAN BOARD OF MISSIONS

REINFORCEMENT OF THE MISSION AT THE SANDWICH ISLANDS.

It is expected that at least four ordained missionaries, a physician and a printer, all of them married, will embark from Boston on this arduous service about the first of November.

It is probable that two or three individuals will be added to that number, besides three or four natives of the Sandwich Islands, who have resided several years in this country, and are now thought to be pious. [*Miss. Herald.*]

RELIGIOUS DEPARTMENT.

THIRTEENTH ANNUAL REPORT OF THE EXECUTIVE COMMITTEE OF THE MASSACHUSETTS BAPTIST EDUCATION SOCIETY.

Presented to the Trustees, Sept. 20, 1827.

The call for ministers, who are disposed to advocate and defend the principles of christian truth as they are understood by the Baptists, was never greater in New England, or in the United States, than at the present time.

Within the narrow limits of Massachusetts, fifty-five Baptist churches were destitute of pastors in October last. Add to these, all that are destitute in Maine, New Hampshire, Vermont, Rhode Island, and Connecticut, and all the manufacturing Villages which are rapidly rising, and are in present need of a gospel minister, and what an appeal is here made within the bounds of New England, to those churches which are well supplied with faithful pastors, to offer earnest and unceasing prayer to the Lord of the harvest that he would send forth labourers.

But these destitute churches and villages, not only want ministers, but it is required that they should be men of education. Many of our churches insist on the highest and best qualifications in the sciences, and in Biblical Literature and Theology: and almost all, while they look on the improved and rapidly improving state of society, expect some intellectual culture in those men who are to be associated with them as their spiritual guides.

With what deep interest then must those destitute churches, and numerous and extensive moral wastes, contemplate

the operations of this Education Society and with what earnest solicitude must this Society look to our flourishing churches and benevolent individuals, not only for their prayers, but for their pecuniary aid to meet the wants of our beneficiaries, which are now pressing hard upon our exhausted treasury.

The number of young men who have received assistance from your Committee the past year, is thirty-one. At the last anniversary our number was twenty. Eleven have since been admitted, including one who has been assisted by loan. Four have completed their course of study at Waterville. To one, our aid has been discontinued. One who left our patronage in May last, on account of ill health has since been ordained as pastor of a church in Connecticut, where there is reason to hope the Lord will make him useful. Two have been admitted at the present quarterly meeting, including one recently assisted by loan. The present number who are depending on us for help is twenty six. Of these, nine are at Newton, eleven are in College, one is at Hamilton, N. Y. and five are in a course of preparatory study.

Your Committee deem it worthy of special notice and gratitude to God, that the commendation of all our beneficiaries by their instructors, has been unusually full and satisfactory the past year. In one town, where ten of them have resided,

* A further account of this flourishing Society may be expected after its approaching anniversary.

and where the Lord has poured out his spirit and converted many souls, an aged minister has spoke with much satisfaction of the seasonable, appropriate, and successful efforts of our beneficiaries in conjunction with his own. So that it is not strictly correct, as some are inclined to believe, that students are useless, and lose all their religious fervour while they are employed in study.

Besides the twenty-six beneficiaries now on the hands of your Committee, they feel themselves pledged for the present support of one of the professors at Newton. It is ascertained also, that some other young men will soon direct their attention to this Society for assistance.

Under these circumstances, with an exhausted treasury, and with accumulating drafts upon it, shall this Committee withdraw that confidence which they have hitherto exercised in the ability and liberality of the christian publick? Shall they refuse to give aid to those young men on whose minds and hearts God has impressed a sense of duty to preach his gospel? This they cannot do, for they are pledged to the cause of Christ, and they will not, they cannot be diverted from their purpose. Your Committee reserve to themselves the right of judging of the qualifications of candidates and of their claims to our charity; and it is earnestly hoped that no young man who has connexions from whom he could obtain some assistance, will throw himself entirely upon the charity of this Committee. But when his claims are fully established, and his qualifications are admitted, he will not be rejected. Your Committee will rely, as they have done, on the bounty of him, whose are the silver and the gold, and who has in his hand the hearts of all men; and relying on this source, they will endeavour to bring the whole influence of this Society to bear on the moral and intellectual improvement of those pious, indigent young men whom God has designed shall be the heralds of his mercy.

E. NELSON, Sec'ry.

TREASURER'S ACCOUNT.

Receipts.

1826.		
Sept. 18.	By balance from last account,	383,57
22.	Amount of United States Stock paid in,	2300,
	By Cash of Irah Chase to constitute him a Trustee for life, of the Ed. Soc.	50,
	First Baptist Society, Charlestown,	14,
	Lucy Fosdick, do.	1,
	Sabbath School children, do.	1,
	Second Baptist Church and Society, Haverhill,	2,
	Contribution at Concert of prayer, Chelmsford,	5,
	Male and Female Ed. Soc. Beverly,	60,
	Female Benev. Soc. Newburyport,	7,50

Sept. 22.	By Cash of Newburyport Baptist Benevolent Society,	5,64
	Second Church and Society, Boston,	36,
	Bap. Church and Soc. Cambridge,	76,44
	Bap. Church and Society, Lynn,	4,
	African Church, Boston,	13,75
	Female Ed. Soc. Haverhill,	16,
	Bap. Church and Society, Methuen,	5,50
	Bap. Church and Society, Littleton,	8,70
	A friend at Lowell, per M. Cookson,	2,
	Second Baptist Female Ed. Soc. Salem, for Newton Theological Institution,	30,
	Second Baptist Church and Society Salem, collection,	9,
	Rev. G. F. Davis, South Reading,	1,
	First Bap. Church and Soc. Salem, collection,	17,35
	Salem Fem. Juv. Ed. Soc.	10,91
	Salem Bap. Fem. Ed. Soc.	38,58
	Annual subscriptions of Gentlemen of Salem,	41,00
		107,84
	Miss Suky Nixon, by Rev. C. Train,	4,62
	Female Cent Soc. Beverly,	1,
	Dea. Benj. Kent, Danvers,	1,
	Female Mite Soc. Beverly, for J. M. Peck,	29,
	A friend at Lincoln,	63
30.	Cash for interest,	57,
Oct. 3.	Boston Baptist Fem. Ed. Soc.	50,
4.	Third Bap. church and Soc. Boston, Female Ed. Soc. Newton,	85, 32,
	Mrs. Grafton's Education Box,	1,24
7.	Dividend at State Bank,	63,
	Dividend at New-England Bank,	180,
	Young Men's Ed. Soc. Boston,	150,
18.	Dividend United States Bank Stock,	73,50
27.	Abiram Morgan, Springfield,	10,
Nov. 13.	Young Men's Ed. Soc. Boston,	150,
Dec. 15.	Note paid in,	600,
1827.		
Jan. 2.	Dividend United States Stock,	73,50
12.	Rev. A. Fisher, jr. Treasurer of the Worcester County Miss. and Ed. Soc.	100,
29.	Dea. Clark, St. Johnsbury,	2,
31.	Interest of note,	57,
Apr. 3.	Dividend New-England Bank,	180,
	Dividend State Bank,	95,70
	Dividend North Bank,	32,50
12.	United States Stock,	73,50
20.	Interest of Note,	57,83
22.	A friend, by Mr. Sharp,	15,
June	Interest on College Note of Water-ville,	60,
	Donation from Adiel Sherwood,	10,
	Dividend United States Stock,	73,50
Aug. 2.	Cash, interest on note,	64,50
	Cash, being the amount of United States 6 per cent. Stocks, paid in,	3700,
Sept. 17.	Interest on money in Treasurer's hands,	96,
		\$9309,46

Expenditures.

1826.		
Sept. 22.	To amount paid Mr. Huckins, a beneficiary at Hampton Academy,	12,50
	Cash paid Irah Chase, for board of students,	54,
	Reuben Stone for Wood at Newton,	15,12
	Joseph Tombs, for do.	5,50
	George Sanderson, for board of students at Newton,	87,46
Oct. 6.	Rev. Joseph Grafton for board of students,	40,
	Rev. E. Nelson, Sec. for postage and Stationary,	6,54
7.	Ten shares North Bank Stock,	10,10
	Sixteen shares State Bank Stock,	1024,
18.	J. Bliss, Amherst Academy,	10,
	John Greene, do.	15,

Dec. 26.	To cash remitted for support of beneficiaries at Waterville,	166,61
30.	Paid Bixby for wood delivered students at Newton,	11,
1827.		
Jan. 6.	Clark Sibley, Amherst College,	16,
	Ezra Fisher, do.	13,
	Let, per note,	25,
26.	James Huckins at Newhampton Academy,	12,50
Feb. 28.	Julius Bliss, Amherst Academy,	10,
Mar. 17.	H. J. Ripley, on account of salary at Newton Institution,	50,
28.	For board of Students at the Institution, Newton,	143,63
31.	H. J. Ripley, for one Quarter's salary,	200,
Apr. 19.	Let, per note,	500,
May 2.	Paid Harvey Ball, Newton Seminary,	23,22
5.	Mr. Sanderson, for board,	144,61
21.	Ezra Fisher, Amherst College,	20,
	Clark Sibley, do.	20,
	T. R. Cressy, do.	20,
23.	Sent Edward Mitchell, of Dartmouth College,	30,
29.	Let, per note,	50,
June 4.	Julius Bliss, Amherst Academy,	10,
	J. and M. Carpenter, do.	40,
	Paid the Treasurer of the Baptist Missionary Society of Massachusetts, being a part of the interest of Mr. Cornish's legacy, agreeably to his directions,	400,
8.	Waterville College, for board and tuition of Students,	201,04
30.	Henry J. Ripley, for one quarter's salary,	200,
July 2.	Sent James Huckins,	25,
4.	Harvey Ball,	37,50
Aug. 16.	J. and M. Carpenter,	40,
27.	Waterville College, for board and tuition of Students,	146,95
Sept. 6.	Mr. Cressy, Amherst College,	20,
	C. Sibley, do.	20,
	Ezra Fisher, do.	20,
	Carlton Parker, Amherst Academy,	15,
	Mr. Emmons, beneficiary at Providence,	50,
		4961,20
17.	To amount carried to new account, to be invested in Stock,	4340,
	To balance to new Account,	8,26
		4348,26

\$ 9309,46

Stock.

58 Shares State Bank Stock,	3480,00
10 Shares North Bank,	1000,
Notes,	5500,
New England Bank Stock,	6000,
United States 6 per cent.	1200,
Columbian College,	3000,
Lynn Bank,	1500,
Cash on hand, to be invested,	4340,

\$ 26020,00

E. LINCOLN, *Treas.*

Boston, Sept. 17, 1827.

The subscribers hereby certify, that we have examined the foregoing account, and find the same correctly cast and duly vouched. LEVI FARWELL, HEMAN LINCOLN.

Officers elected for 1827.

E. NELSON, *Secretary.*
E. LINCOLN, *Treasurer.*

L. BOLLES, C. P. GROSVENOR, R. BACOCK, JR. D. SHARP, J. D. KNOWLES, H. JACKSON, B. JACOBS, *Exec. Committee.*

NEWTON THEOLOGICAL INSTITUTION.

On Thursday, Sept. 13, the annual examination of this Institution was held at the Baptist Meeting-house in Newton. It commenced at 9 o'clock, after prayer by the Rev. Professor Chase. The members of the Middle Class were then examined on the prophecies (in the original Hebrew) of Malachi, respecting the Messiah. The Junior Class were examined in Hebrew; in the peculiarities of the New Testament Greek; in Lowth's Lectures on Hebrew Poetry; and in Campbell's Preliminary Dissertations. The examination was necessarily short, but it furnished gratifying evidences of proficiency.

The more publick exercises were then introduced by singing a hymn and prayer by Professor Ripley. The following is the order of the exercises.

ESSAYS:

By members of the Junior Class.

On the Samaritans. B. C. Wade.
On the Pharisees and Sadducees. W. W. Hall.

How may a theological student guard against the dangers incident to habits of retired study? C. Newton.*

On the importance of being acquainted with biblical geography. H. Fitts.
On the judicial regulations of the Hebrews. J. Aldrich.

Why should a young man who is called to the ministry, spend several years in preparing for the work. H. Ball.

By members of the Middle Class.

On the statement of Paul and that of James concerning faith, Rom iii. 28. and James ii. 24. T. W. Merrill.

On the connexions in which the purposes of God are introduced in the Scriptures. S. S. Whitman.

Address before the Society for Missionary Inquiry, by Mr. T. J. Conant, Professor of Languages in Waterville College.

The services were concluded by singing a hymn, prayer by the Rev. Mr. Grafton, and the Benediction.

These exercises were witnessed by a large audience, and afforded much gratification. The Essays displayed thought, research, and good taste. The Address by Mr. Conant was a production of uncommon excellence. It indicated a mind familiarized to close thought, and imbued with the spirit of classical literature, and emanated from a heart swayed by christian principles and affections. It was a very successful attempt to show the superior dignity, and value of inquiries and

* Excused on account of ill health.

researches respecting the religious interests of mankind, compared with the aims of the mere scholar, and the investigations of the traveller.

The Institution is in as prosperous a condition as could have been expected. It needs funds, and it is hoped, that the friends of education will rally around it. No Baptist, it is hoped, who feels in any measure the importance of educating our ministers, will be indifferent to the prosperity of an Institution for which so much has been done, and on which the Head of the Church has so manifestly bestowed his blessing. Nothing is now wanted, but the efforts and prayers of our brethren, to give success to the Seminary. It might soon be enabled to furnish annually a supply of well educated ministers, to occupy the vacant churches, and to labour in the numerous fields which are already white to the harvest. There is a pressing need of additional ministers. The interests of our own denomination are suffering incalculable injury from the want of them. There are hundreds of places in New England alone, where Baptist churches might soon be gathered, if ministers could be found to occupy these posts. The Massachusetts Baptist Missionary Society is constantly importuned, in the most earnest manner, to send missionaries and pastors to various parts of the country. But it cannot find ministers to supply these wants. The state of the public mind requires that ministers should be educated men. The churches ask for such men as their pastors. What, then, can be done, without a Theological Seminary?

Measures are in prospect, which, it is believed, will make the Institution more extensively useful. Provision will probably be made for affording preparatory instruction to those young men who cannot obtain a collegiate education, and to meet the wants of those few whose circumstances will not allow them to pass through an extended course of instruction. The details of these arrangements are not yet adjusted; but it is hoped, that the object itself will be secured, without lowering at all the high standard of theological attainments that has already been established for the regular course, and that the Seminary will thus be more beneficial to the whole body of our ministry, and will obtain a still stronger hold on the affection of the churches.

The next term will begin on the 26th of October. This will be the proper time for entering the Institution; and it is important that all who propose to become members the ensuing year, present themselves for examination on that day.

The following extract from the "Rules and Regulations" established by the Trustees, is inserted for the information of our distant friends.

"The Institution shall be adapted to the instruction of graduates and others, whose attainments enable them, along with graduates, to proceed profitably in theological studies.

"It shall be open for the admission of those persons only who give evidence of their possessing genuine piety, with suitable gifts and attainments, and of their being influenced by proper motives in wishing to pursue theological studies, and who, moreover, present certificates from the churches of which they are members, approving of their devoting themselves to the work of the ministry."

WARREN ASSOCIATION.

This Association held its sixtieth Anniversary in the First Baptist Meeting-house in Providence, Sept. 11th and 12th. Rev. Benjamin Putnam was elected Moderator, Rev. James N. Seaman, Clerk, and brother Hugh H. Brown, Assistant Clerk. At 10 o'clock the services commenced with the usual devotional exercises. Rev. Oren Tracy preached from Luke xxi. 19. The doctrines of the sermon were evangelical and appropriate, and presented in an agreeable manner. After the appointment of the customary Committees, the letters from the churches were read. Many of the letters were characterized by a spirit of mourning over the low state of the churches, from which they came; but even these were fraught with prayer for the return of the Spirit of God to revive his work, and an humble reliance on everlasting grace for quickening and salvation. A sense of Christian obligation to employ the means appointed by the great Head of the church, for the edification of the spiritual House, was manifest in the letters.

From the first church in Boston, the first in Troy, and the church in New Bedford, information was received which cheered the heart, and called forth praise and thanksgiving.

On the afternoon of Wednesday, devotional exercises were performed, when Rev. Aaron Leland preached from Rev. xiv. 6; after which the ordinance of the Lord's Supper was celebrated by more than four hundred persons, who sat down agreeably to the invitation of the church, with which the Association held their session. The supper was administered by brethren Welsh and Grosvenor.

Prayer meetings were held on Tuesday and Wednesday morning, which were fully attended.

The whole session was marked with brotherly love, and was calculated to stimulate the messengers of the churches, and other friends of Christ, to return to their

respective fields of labour, with more humility and zeal. The loss of the distinguished and worthy brother Gammell was deeply felt by the churches. May his death be the means of exciting surviving labourers to higher and more indefatigable enterprise; and may those, who go forth weeping, bearing precious seed, at the next meeting of this Association, return, bringing their sheaves with them.

BOSTON ASSOCIATION.

This Association commenced its fifteenth session on the 19th ult. in the meeting house of the First Baptist church in Charlestown, and was organized by appointing the Rev. D. Sharp, Moderator, and Rev. G. F. Davis, Clerk, Rev. E. Nelson, Assistant Clerk. The weather was unfavourable, but at an early hour the house became crowded with attentive hearers. At 10 o'clock the services were opened in the usual manner. A sermon well adapted to the occasion was delivered by Rev. C. O. Kimball of Methuen, from which in a future number of our work some extracts may be expected. At 12, the reading of letters from the churches commenced. They were of a deeply interesting character, affording evidence of a more extensive and general diffusion of divine influence among them, than on any former occasion; and the glow of gratitude and praise warmed every heart for the unequalled blessing. But few churches within the limits of this body have remained without sharing copiously in the salvation of God.

We cannot give our readers so correct an impression of the facts, as by subjoining a few extracts from the letters presented, though we hope soon to furnish a more particular account from the several pastors, for the comfort of the friends of Zion.

The Second Church in Boston says—

“We shall not trespass on the time of the Association, by remarks on the general progress of religion in this vicinity, or elsewhere. Gladly would we look abroad on the churches of our own land, and see how God has fulfilled the glorious things which he has spoken concerning Zion. We would survey the heathen world, and see how the light of christianity is going forth, as a lamp that burneth, to enlighten, and cheer, and bless, the dark places of the earth.

But we remember, that the object of this letter is, to give you a concise history of this church during the past year. This duty we proceed to discharge, with feelings of gratitude to God, for his undeserved and wonderful goodness. He

hath done great things for us, whereof we are glad. To him alone belongs all the glory.

In our last annual letter, we mentioned, that there were then some encouraging indications, that God was about to visit us. In the preceding month of May, a few brethren from each of the churches in this city met together, to bewail the state of Zion, to confess their barrenness and sloth, and to stir up each other's minds to pray and toil for the peace of Jerusalem. These brethren agreed to unite every morning, at sunrise, in secret prayer for a revival of religion, and to hold a weekly prayer meeting for the same object.

In July following, two weekly prayer meetings were commenced, and on the first of August, a female prayer meeting was established in this church. The effects soon became manifest. A number of young persons began to feel a deep concern for their spiritual welfare. The number of inquirers multiplied. Meetings became more frequent, and more fully attended. A number of persons soon found peace in believing, and followed their Saviour in baptism. During the winter, the attention increased. Conference, prayer, and inquiry meetings were fully attended. The work advanced in a very still, but powerful manner. Every thing gave evidence of the operations and teachings of the Holy Ghost.

Nineteen candidates were baptized on the 22d of April, and a few days after nineteen more followed their Saviour in this solemn ordinance. We have, since that time, been allowed, every month, to visit the water's side, and have experienced, on those occasions, the manifest presence and blessing of Almighty God. The whole number added by baptism, during the year, is eighty-two.

While God has been blessing us, he has given us occasion to rejoice in the progress of his cause, and has honoured us with some share in aiding to extend his kingdom. We have dismissed thirty-six members to unite with others, in forming three new Baptist churches— one in this city, one at Lechmere Point, and a third, which is about to be established at Hingham.”

From the Third Church in Boston, we make the following selection.

“It affords us no ordinary pleasure to address you on the present occasion. During the past year the Lord has been very gracious to us. Several who had long before experienced religion, have gained more satisfactory evidence of being christians, and many others, it is believed, have been brought from

darkness to light; and having first given themselves to the Lord, have also given themselves to one another by the will of God. The seed which had been sown in tears, and accompanied with the prayers of God's people, has brought forth abundant fruit.

Among the efforts which have been signally blessed, we would mention, discourses particularly addressed to sinners, pastoral visits, the seasonable remarks and exhortations of private christians, and weekly meetings for persons who were seriously inquiring, "What shall we do to be saved?"

We are more deeply convinced than ever, that the kingdom of grace is a kingdom of means. Should this sentiment become more powerful, more general, and more habitual, we may expect to see more untiring efforts in bringing sinners to a knowledge of the truth, and more frequent displays of the grace of God in their salvation.

You will no doubt be gratified to hear that since our last communication to you, we have received into the church ninety two persons who have been baptized on a profession of repentance towards God, and of faith in our Lord Jesus Christ."

Extract from the letter from Cambridge.

"Surely this is a day of glad tidings, and may truly be reckoned among the years of the right hand of the Most High. In reviewing the dealings of the Lord towards us as a church, from the beginning, we may say, "goodness and mercy have followed us;" but a retrospect of the past year inspires us with joy, and fills our hearts with gratitude and praise. The year 1826 was a season of great coldness in the church, devotional feelings were low, there were none who inquired the way to Zion, nor were any additions made to our numbers. But the close of the year presented a brighter prospect. The change was gradual and cheering as the opening day after a night of great darkness. A sermon preached in November from these words, "It is time to seek the Lord," was blessed to the awakening of several who shortly after entertained hope, and others were heard to inquire, "What shall I do to be saved." At this time the church as a body remained cold. This was the state of things at the close of the year. The present year opened with pleasing prospects; the first day of which was observed as day of fasting and prayer; this was a season long to

be remembered. The church seemed to awake, and put on strength; now it was easy to pray, exhort and to preach. From this time the revival increased with a pleasing rapidity, every week witnessed new inquirers, and hopeful converts were multiplied. The good work was at its height in February, March, and April. The subjects of this revival have been from every class in society, and about an equal number of males and females. The means which a God of grace has seen fit to bless in carrying on his good work have been a preached gospel, the exhortations of christians, the conversations and warm addresses of young converts, and the administration of the ordinances of the gospel. As our place of worship had for some time been too strait for us, we this summer considered the providence of the Lord as addressing us in language to this effect; "Enlarge the place of thy tent, and stretch forth the curtains of thy habitation; lengthen thy cords and strengthen thy stakes." Accordingly on the 9th of July, our house was separated in the middle, and twenty-three feet added; and by the good hand of our God upon us it has been completed, without our being prevented from meeting in it a single Lord's day. From a review of the gracious dealings of God towards us, we are constrained to say, "What hath God wrought?" Seventy-eight have been added by baptism. We have chosen, to accompany our pastor and take part in the deliberations of your body, the Rev. John Cookson, and brethren Elijah Corey, and Rufus Fisk."

From the First Baptist Church in Salem.

"During the last autumn a few were added to our number by a publick profession of their faith in the Redeemer—some the fruits of the former influences of the Spirit, and some just then brought from darkness to light. But it was not till about the first of April last, that any very special evidences of a revival were manifest. From that time to the present, the Lord has graciously been visiting us, granting from Sabbath to Sabbath, and from month to month, fresh cause to rejoice that his hand is not shortened, nor his ear heavy. There are several things in this revival for which we feel under special obligation, and which we feel bound distinctly to make known. The first is, that it has been from the beginning very signally manifest as *the work of the Lord*. He has indeed blessed the use of means,

but it has been in such a way as forces us to give all the glory to him. The instrumentality which has been made efficient has been nothing of our invention, but distinctly that which he has authorized and enjoined even from the beginning. God has encouraged us to pray and speak in publick and in private, by gracious answers to our petitions, and making the words uttered, though spoken in weakness and in fear, effectual to the conviction and comfort of many. The ordinances of the gospel practised in the simplicity of apostolical example, unincumbered by the traditions of men, have been signal-ly honored of Heaven. Another characteristic of the work is its noiseless and unobtrusive influence; resembling the dew from heaven, which, unseen and unheard, descends and blesses the earth. To us it seems obvious, that if the precious revivals which have recently refreshed so many of our churches, shall ever assume a more permanent character, it must be by a more humble reliance on the Holy Spirit, and by carefully guarding against those irregularities which to a greater or less degree flow from our natural temperament and excited feelings. God has been pleased to call some of almost every rank and age, thus showing the adaptedness of his grace for all. But a large proportion of those who have been gathered to us, are just now entering upon the responsible duties of active life, are in the very age and circumstance which most imperiously requires the counsels and enjoyments of piety, and which gives the greatest encouragement to hope for their growth in grace and in knowledge, and for their extensive usefulness in the world.

We have recently been called to give up an esteemed member (sister Mehitable Harris) to the delightful but self-denying duties of missionary life. She has just sailed with her husband, the Rev. James Bourn, to his station at Belize, on the Bay of Honduras, and we beg an interest in your prayers for their prosperity and success. Added by baptism, 80."

Extract from the letter from Newton.

"Come, bless the Lord with us, and let us exalt his name together, for he hath done great things for us, whereof we are glad. To give you the particulars of the work of God among us, would draw out our letter to too great a length for the present occasion. Suffice it to say, that the work has been deep and silent. Generally, those who

have obtained a hope, have been solemn and unassuming; though some of our converts were brought out very clear and happy. Several who had entertained a hope for years, have come forward and professed Christ before men. We have derived much aid from the professors and students belonging to the Theological Institution; they were ready to every good work; and it has been, we trust, a profitable field for the young men to labour in. The work is still apparent. Eighty one have been added by baptism."

From the Church at Woburn.

Some time in October last, the Spirit of God began its special operations among us, in the east part of the town, where a few saints were quickened, and several individuals awakened from the slumbers of sin; who, after a few weeks of deep anxiety and distress of mind, were delivered from the power of darkness, and translated into the kingdom of God's dear Son. These having tasted that the Lord is good and gracious, and in view of the fulness and freeness of divine grace, declared to their neighbours and friends, both in meetings and at other times, what the Lord had done for their souls, and invited them without delay to turn from their evil ways to the hope set before them in the gospel.

The work of grace gradually progressed till its fruits were seen in almost all parts of the town. Our meetings on the Sabbath were crowded and solemn. Our conference and prayer meetings were frequent and interesting, and in them was seen depicted the anguish of a broken and sin-burdened heart; and on others the joys of faith and pardoned sin. During the year, there has been only one month out of eleven, in which we have not been permitted to repair to the water side for baptism. Since the commencement of the work sixty-eight have followed the Saviour's footsteps in submission to that delightful ordinance.

In view of all the wonders of redeeming love that have been wrought among us, we are ready to exclaim with the Psalmist, "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

We are at present engaged in the erection of a new meeting-house, the dimensions of which are 53 feet by 60, exclusive of the projection in front.

We should with much pleasure give further extracts, did our limits permit.

In many of the churches Sabbath Schools and Bible Classes are established, which are in a flourishing condition, and promise extensive benefit to the rising generation. From among these, both of teachers and pupils, a goodly number have within the last year been added to the people of God. The spirit of benevolence, never appeared more active and enterprising among us than on this anniversary. All our measures for extending the kingdom of Christ were strengthened by an accession of means.

During the session, many estimable servants of Christ were engaged in preaching his gospel, both at the meeting house and in other sections of the town. On the afternoon of Thursday, according to notice previously given, the church with which we were convened, celebrated divine worship, and at the close, the communion of the Lord's supper, in which all visiting members were invited to participate. Nearly five hundred members took their seats at the table. On this occasion, the Rev. Mr. Peak preached, and the Rev. Messrs. Grafton, and Leland of Vermont, administered the communion. The service was solemn and impressive. The whole number added to the churches within the last year by baptism, is 950. The Association has become so large as to render a division necessary to their comfort, and towards which, incipient measures have been taken. When the parting hour arrived, all seemed reluctant to contemplate it, and afforded the clearest evidence that they had been sitting together in an heavenly place. Long may the savour of this bright antipast of heaven remain with every heart.

BROWN UNIVERSITY.

The Annual Commencement of this Institution was held at Providence, on Wednesday, the 5th inst. The degree of A. B. was conferred on thirty-one young gentlemen, and the degree of A. M. on nineteen.

The Committee appointed at the previous meeting of the Corporation, upon the interesting subject of providing a course of popular instruction in English, and in modern languages, have been continued with the addition of Professor Elton, who will assume the duties of his professorship at the commencement of the next term. Arrangements, it is confidently believed, will

soon be made, which will place the college, in this respect, in as favourable a situation as any other in the United States. [Chr. Watchman.

WATERVILLE COLLEGE.

The annual Commencement of this College was held on Wednesday, 29th of August, when 14 young gentlemen received the degree of A. B.

Thomas J. Conant, A. M. of Brandon, Vt. is appointed Professor of the Languages—Rev. Dr. Chapin, Professor of Intellectual and Moral Philosophy—Rev. Mr. Briggs, Professor of Mathematics, Natural Philosophy and Chemistry. The Library of this flourishing Institution has lately been replenished with about 400 volumes.

COLUMBIAN COLLEGE.

We learn with much pleasure that the Rev. D. H. Barnes of N. York, has been elected President of the Columbian College, D. C. With the qualifications of Mr. Barnes, as a christian minister, as a gentleman and a scholar, we have some acquaintance, and can therefore with perfect confidence congratulate the friends of the Institution, upon the prospect of such an acquisition. He is an experienced teacher of youth, of indefatigable zeal in the cultivation of every department of useful learning, in the prime of life, a laborious and pains-taking instructor. We have no doubt Mr. Barnes will accept the appointment. [Star.

INSTALLATION, &c.

Installed to the pastoral care of the Baptist church in Southbridge, on the 3th of Aug. last, Rev. Addison Parker. Introductory Prayer by Rev. James Boswell of Pomfret, Connecticut; Sermon by Rev. Jonathan Going of Worcester; Installing Prayer by Rev. John N. Hunt of Holland; Charge by Rev. Zenas L. Leonard, of Sturbridge; Right Hand of Fellowship, by Rev. Joshua Eveleth, of South Brimfield; Address to the Church and Society, by Rev. Moses Harrington, of Sutton; Concluding Prayer, by Rev. James Boomer of Charlton.

A New Baptist Church at Lechmere Point, near Boston,

Was organized on the 7th ult. composed of 20 members; where a neat and commodious house will soon be finished; and the church have given a unanimous call to Mr. J. E. Weston to become their pastor, which we are pleased to hear he has accepted.

Account of Moneys received by the Treasurer of the Newton Theological Institution, from Sept. 1826, to Sept. 1827.

Three friends in Sudbury, by Rev. C. Train,	3,00	Ann Hinds,	do.	-	-	4,10
Joshua Burr, Charlestown, by Rev. H. Jackson,	5,	Allen Thatcher,	do.	-	-	5,
A friend to an enlightened ministry, by do.	10,	John Cogswell, Jr. New-Bedford,	-	-	-	10,
Abigail Shepherd, by Rev. Joseph Grafton,	2,50	Capt. Geo. Hitch,	do.	-	-	5,
Timothy Davis, by do.	10,	James Tapp,	do.	-	-	2,
Henry Craft, by do.	3,	Collection,	do.	-	-	6,51
Mrs. Clark's heirs, by do.	3,	William Cogshall,	do.	-	-	3,30
Mr. Thomas Harback,	do.	Bosworth Walker, Pawtucket,	-	-	-	2,
A member of third Baptist Society, Boston, by	3,	Uriah Benedict,	do.	-	-	1,
N. R. Cobb,	-	Geo. F. Jenks,	do.	-	-	1,
Thomas P. Ives, Providence,	100,	Otis Walcott,	do.	-	-	2,
Michael Shepherd, Salem,	50,	S. B. Childs, Warren,	-	-	-	3,
A friend, do.	25,	S. Welsh,	do.	-	-	1,
Isaac Wilkinson, Pawtucket,	25,	Dr. J. Williams,	do.	-	-	1,
William Arsner, Holden,	5,	W. J. C. Welsh,	do.	-	-	2,
Asahel Bellows, do.	10,	Mr. Kelley,	do.	-	-	,25
Hon. Dan. Waldo, Worcester,	20,	B. H. Tisdale, Newport, R. I.	-	-	-	1,
Isaac Davis, do.	5,	Rev. W. Gammell, do.	-	-	-	2,
Joseph B. Gilbert, Hartford, Con.	10,	Josiah Bacon, Esq. Newton,	-	-	-	10,
Geo. W. Bolles, do.	5,	Samuel Lawrence, Holden,	-	-	-	1,
Albert Day, do.	5,	D. W. Allen, do.	-	-	-	1,
Jesse Savage, do.	5,	Mrs. Thomas, do.	-	-	-	,25
Caleb Moore, do.	3,	Dea. Ephm. Merrick, Princeton,	-	-	-	1,
A friend, do.	3,	Gamaliel Beaman, do.	-	-	-	1,
Benj. Fessenden, Pawtucket,	5,	Col. William Snow, Paxton,	-	-	-	5,
Henry Merchant, do.	15,	William Bemis, Spencer,	-	-	-	2,
Edward Mason, do.	2,	Dea. David Bryant, do.	-	-	-	5,
Stephen Webb, Salem,	10,	John Hubbard, Leicester,	-	-	-	10,
Cash, do.	5,	Solomon Pearson, Worcester,	-	-	-	1,
P. L. Wiggin, do.	10,	Mr. Hunt, New Salem,	-	-	-	1,
E. Dodge, do.	5,	E. Stevens, Worcester,	-	-	-	,50
J. Perkins, do.	5,	Robert Pitts, Ward,	-	-	-	5,
Robert Cogswell, do.	10,	Joseph Griggs, Millbury,	-	-	-	3,
J. Moriarty, do.	5,	Capt. Amasa Wood, do.	-	-	-	2,
William Stickney, do.	5,	Caleb Burbank, do.	-	-	-	5,
David Putnam, do.	5,	Asa Waters, do.	-	-	-	5,
N. Putnam, do.	5,	Simon Farnsworth, do.	-	-	-	2,
Michael Webb, do.	10,	Rev. Otis Convers, Grafton,	-	-	-	1,
Stephen Fogg, do.	5,	Joseph Goddard, do.	-	-	-	2,
Israel Ward, Jr. do.	5,	Joshua Harrington, do.	-	-	-	1,
A friend, do.	5,	Dea. Albert Stone, do.	-	-	-	2,
Joshua Upham, do.	5,	F. Harrington, do.	-	-	-	1,
Rev. B. Putnam, Randolph,	5,	Charles Chase, do.	-	-	-	1,65
Jona. Wales, do.	10,	Nathan Chase, do.	-	-	-	1,
Zeba Spear, do.	2,	Ruth Chase, do.	-	-	-	,51
Seth Mann, do.	15,	Perley Goddard, do.	-	-	-	5,
Micah White, do.	2,	Dea. Jas. M'Lellan, do.	-	-	-	3,
John Holbrook, do.	,50	Beulah M'Lellan, do.	-	-	-	,50
Otis Spear, do.	1,	Mrs. E. Fay, Southborough,	-	-	-	1,14
Thos. W. Tollman, do.	5,	Oliver Rice, do.	-	-	-	10,
Joel Briggs, do.	5,	Rev. Lucius Bolles, Salem,	-	-	-	100,
Elizabeth Pearce, Middleborough,	2,	Samuel Prentiss, Grafton,	-	-	-	1,
Rev. E. Briggs, do.	1,	Mrs. Otis Convers,	-	-	-	,50
Levi Pierce, do.	5,	Boston Female Juvenile Education Society,	-	-	-	
Elisha Tucker, do.	2,	by Miss Mary B. Holt, Secretary, for the	-	-	-	
		purchase of books,	-	-	-	67,
						\$ 814,21

LEVI FARWELL, Treas.

Account of Moneys received by the Treasurer of the General Convention for the Baptist Board of Foreign Missions, &c. from July 25, to Sept. 22, 1827.

June 6.	By cash, a collection taken at the "Ashford Association," convened at Thompson, Con.	\$11,38
10.	" Collection taken in the first Congregational church in New-Haven, after sermon by Rev. Wm. Yates,	75,36
"	" Received from Mrs. Terry,	1,00
"	" From a female friend at Mrs. Terry's,	,50
"	" From Mrs. P. Olcott,	,25
17.	" Collection at the meeting-house of Rev. Wm. Palmer, Norwich, Con.	5,19
"	" Collection at Rev. Mr. Mitchell's meeting-house, Norwich, Con.	42,12
	Less 1 doll. per bad bill,	1,00
		41,12
"	" From a little child,	,06
"	" Collection at Rev. Mr. Wightman's meeting-house, New-London, Con.	15,00
20.	" Collection at Stonington, at the meeting of the Croton Union Conference,	22,64

July 4. By cash from the South Baptist Church, N. Y. under the pastoral care of Rev. C. G. Sommers,	100,00	
„ From Miss Charlotte B. Pierson, New-York,	1,00	
„ From Miss Elizabeth S. Pierson, do.	,75	
„ Joseph B. Gilbert, Esq. Treasurer of the Baptist Convention of the State of Connecticut,	*260,00	
		<u>1534,25</u>
„ From the Baptist State Convention of South Carolina, per M. Mims, Treas. (\$50 for Withington Station, and \$50 for Burman Mission,)	100,00	
„ From Rev. Daniel Merrill, Sedgwick, Me. for translation of the Scriptures in India, per Rev. C. H. Swain,	10,00	
„ From Mr. Daniel Day, Nobleborough, Treasurer of the Auxiliary, &c. Maine,	114,00	
„ H. B. Rounds, Esq. Treasurer of the Utica Baptist Foreign Missionary Society, per Mr. E. Lincoln,	25,00	
„ From Hugh H. Brown, Treasurer of the Warren Association, it having been contributed as follows, viz.		
„ From widow Hannah Bassett, Bridgewater,	5,00	
„ William Bassett, do.	5,00	
„ David Brown, Seekonk,	1,00	
„ Collection after Sermon by Rev. Mr. Perkins,	17,20	
		<u>28,20</u>
„ Rev. William Yates, it having been collected by him as follows, viz.		
„ Church and congregation at Eaton Village, N. Y.	6,50	
„ Franklin Baptist Association, - - -	25,00	
„ First Church in Nelson-Street, - - -	2,00	
„ J. Olmstead, Esq. Hamilton, N. Y. - - -	20,00	
„ Collection at Hamilton, N. Y. - - -	18,00	
„ Collection at Rochester, N. Y. - - -	12,00	
„ Collection at Broad-Street church, Utica, N. Y.	24,06	
„ Sundry friends to missions, by Mr. Beebee, Utica,	20,00	
„ Collection, Baptist Church in Troy, - - -	27,10	
„ Collection at the Dutch Reformed Church in Albany,	37,19	
„ Mrs. Gale in Troy, - - -	6,00	
„ Collection in Shaftsbury, Vt. - - -	17,54	
„ Do. in Manchester, Vt. - - -	4,90	
„ Do. in Poultney, Vt. - - -	12,00	
„ Do. in Wallingsford, Vt. - - -	7,48	
„ Do. in Rutland, Vt. - - -	31,05	
„ Do. in Brandon, Vt. - - -	12,06	
„ Do. Flock Society, Vt. - - -	4,00	
„ Do. in Whiting, Vt. - - -	12,00	
„ Do. in Middlebury, Vt. - - -	26,06	
„ Do. in Pittsford, Vt. - - -	15,13	
„ Do. in Mount Holley, Vt. - - -	9,56	
„ Do. in Ludlow, Vt. - - -	8,00	
„ Do. in Windsor, Vt. - - -	27,00	
„ Do. in Concord, N. H. - - -	22,25	
		<u>406,88</u>
„ Being the Donation of a few individuals who are members of the Baptist Church in Sturbridge, Mass. per Rev. Z. L. Leonard,	12,00	
„ For education of heathen children, received by Henry Hill, Esq. Treas. of A. B. F. M. as follows, viz.		
„ From Moses Fisk, Sturbridge, - - -	1,00	
„ Philemon Shepherd, do. for Burman Mission,	2,00	
„ Jos. L. Thayer, and C. F. Thayer, 50 cts. each,	1,00	
		<u>4,00</u>
„ From Andrew Witham, Esq. Treas. of the Hancock Foreign Mission Society, Auxiliary, &c. it having been contributed by the Primary Society, Deer Isle, Me.	8,00	
„ From the Saratoga Association, Dea. J. A. Waterbury, Treas. by Rev. E. Nelson,	72,50	

* Thirty-five dollars and thirty-four cents of this sum were collected in the Baptist Meeting-house in Hartford, after sermon by Rev. Mr. Yates, June 14th.

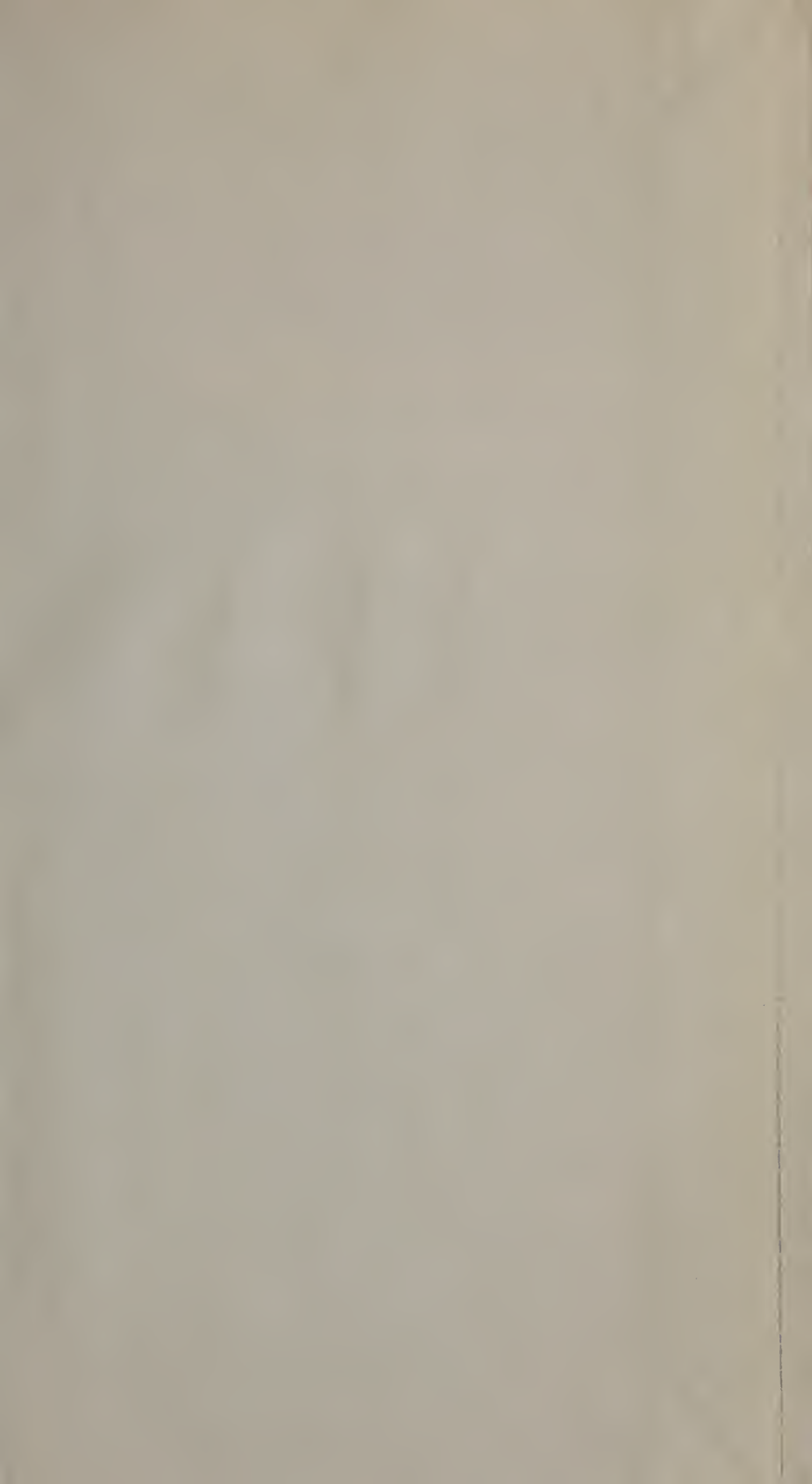
† This sum, \$ 534,25, was received by Rev. Dr. Belles, and by him remitted to the Treasurer

By cash from the Lowell Foreign Female Missionary Society, by the hand of Rev. John Cookson, for Burman Mission,	36,00
„ Received of Messrs. James Elliot, Gurdon Robinson, and John Paine, Executors of the Will of Peninah Baxter, late of Pomfret, Con. by the hands of Rev. Jonathan Going of Worcester, designated for the Mission Stations under the superintendance of Rev. I. M'Coy,	139,00
„ From the Cumberland Baptist Missionary Society, Nova-Scotia, for Burman Mission, by Mr. Tupper, per Mr. E. Lincoln,	18,00
„ From H. B. Rounds, Esq. Treas. of the Utica Foreign Missionary Society, per Mr. E. Lincoln,	25,00
„ From Hon. Charles Marsh, per Hon. A. Forbes, for Burman Mission,	1,00
„ Hampton Lovegrove, Esq. Fairfax, Vt. for Carey Station,	1,00
„ Mr. Carlo H. Snow, Treasurer of the "Worcester County Baptist Charitable Society" per Rev. Mr. Crosby,	100,00
„ From the "Education and Missionary Society" connected with the Sturbridge Association, Rev. Z. L. Leonard, Treas. per Rev. Mr. Crosby,	23,10
„ From the Walpole and Sharon Female Burman Society, by Miss Harriet Smith, Treas. for the education of Burman Females,	5,25
„ From the First Baptist Church, Romulus, N. Y. for Burman Mission,	1,50
„ Mr. Joshua Tucker,	5,00
„ Mrs. Joshua Tucker, (deceased,)	5,00
„ Aboriginal Society, Lowell, Mass. (P. Kimball, Sec. D. Kimball, Treas.)	8,00
„ From N. Warriner, Esq. Treasurer of the Baptist Evangelical Benevolent Society in the westerly part of Massachusetts, by Rev. Thomas Barrett, designated to be appropriated as follows, viz.	
For education of heathen Female Children,	1,00
General Convention,	15,59
Burman Mission,	7,07
Translations,	8,91
Foreign Missions,	,78
Carey Station,	10,35
Do. do.	5,50
	*49,20
	\$ 1731,88

* In addition to the above, two dollars were received for the Columbian College, which sum has been forwarded to the Treasurer of that Institution.

H. LINCOLN, Treas.

NOTE. The Treasurer cannot refrain from expressing his gratification at noticing in the preceding account the liberal contributions amounting to several hundred dollars, which were taken in various places visited by Rev. Mr. Yates. It will be recollected, that this devoted servant of Christ is a highly esteemed Missionary connected with the English Baptist Mission in Calcutta; and was on his way to England for the restoration of his health. While here he kindly consented to spend gratuitously, a few weeks in visiting, preaching, and taking collections in aid of the funds of the Board, the result of which must be highly gratifying to the christian community. Those who had the happiness to become acquainted with him while on his late tour, will take great pleasure in bearing testimony to his fervent piety and disinterested zeal, as well as to the gracious savour that appeared to attend his preaching. Wherever he visited and represented the forlorn condition of the heathen, favourable impressions towards Missionary operations were more strongly fixed upon the publick mind. Indeed the characters of Ward, Carey, and Yates are justly held in high estimation by the friends of Missions; and the personal acquaintance formed with them, by their late visits to our shores, has more deeply interested the hearts, and more freely opened the charities of American christians in the support of the missionary enterprise, the success of which owes so much to the influence and pious labours of these eminent men.



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